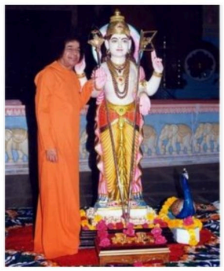
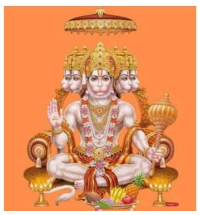
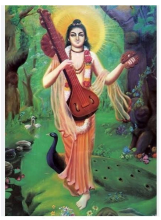
Dr. M. Thirumaleshwar

Introduction - Sri Sathya Sai Baba's Sayings on Mother Gayatri and Various Gods and Saints (Combined)

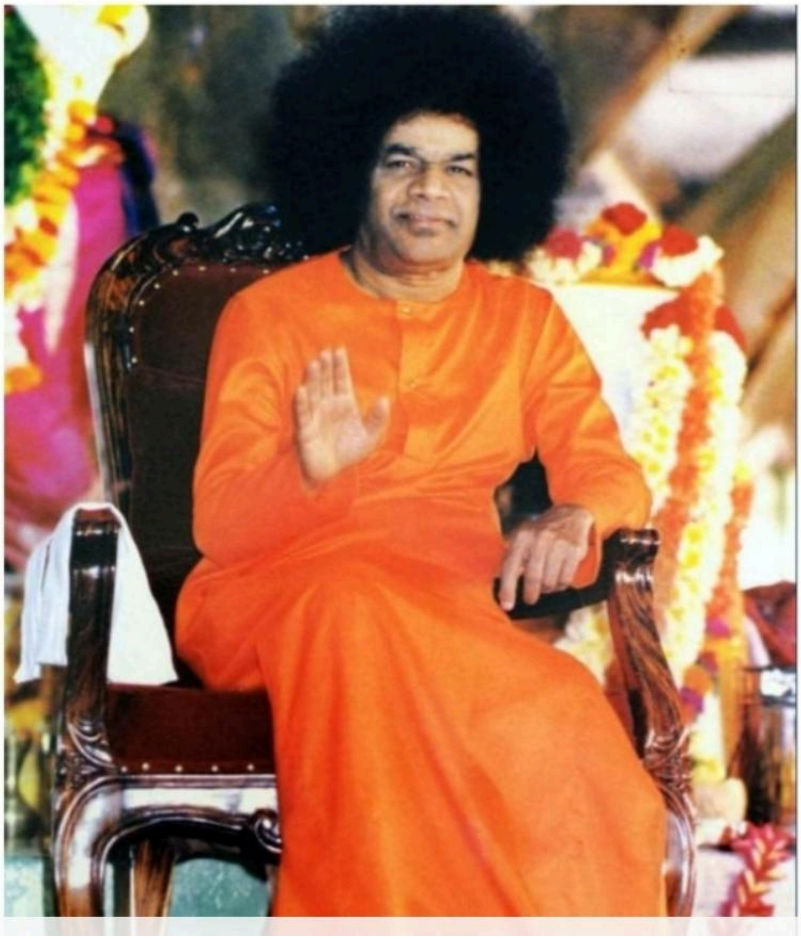


Compiled by
Dr. M. Thirumaleshwar
formerly:
(i) Professor, Dept. of Mechanical Engineering,
St. Joseph Engineering College,
Vamanjoor, Mangalore – 575 028, India
(ii) Principal, Vivekananda College of Engineering and Technology,
Puttur (D.K.) – 574 203, India
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is about **"Sri Sathya Sai Baba's Sayings on Mother Gayatri and Various Gods and Saints (Combined)"**

In this free ebook, following five free ebooks, which were circulated earlier, are combined into a single free ebook for easy reference.

1. **" Sri Sathya Sai Baba's sayings on Lord Ganesha, Mother Gayatri…etc "**
2. **"Sri Sathya Sai Baba's sayings on Lord Shiva, Vishnu and Subrahmanya "**
3. **" Sri Sathya Sai Baba's sayings on Saint Thyagaraja "**
4. **"Sri Sathya Sai Baba's sayings on Lord Hanuman "**
5. **" Sri Sathya Sai Baba's sayings on Sage Narada "**

YouTube videos in each ebook: Here we have a good info on the above by well- known artistes, Scholars and Pandits.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
June 10, 2025
Email: tmuliya@r ediffmail.com

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to the desired place.

1. **“ Sri Sathya Sai Baba's sayings on Lord Ganesha, Mother Gayatri…etc ”**
2. **“Sri Sathya Sai Baba's sayings on Lord Shiva, Vishnu and Subrahmanya ”**
3. **“ Sri Sathya Sai Baba's sayings on Saint Thyagaraja ”**
4. **“Sri Sathya Sai Baba's sayings on Lord Hanuman ”**
5. **“Sri Sathya Sai Baba's sayings on Sage Narada”**

******

Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

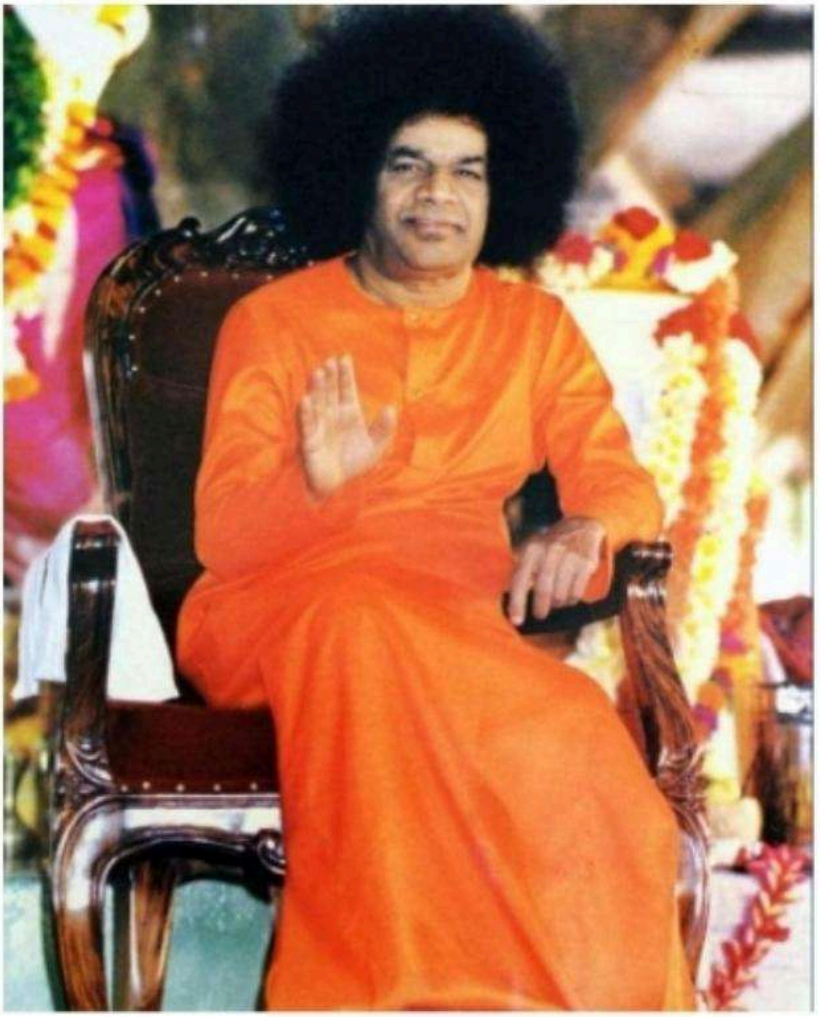
In each ebook, do see the links under "YouTube Videos" which will give you good info on these Temples by well known artistes, Scholars and Pandits.

Sri Sathya Sai Baba's sayings on Lord Ganesha, Mother Gayatri, Sri Rama, and Sri Krishna

Compiled by
Dr. M. Thirumaleshwar
formerly:
(i) Professor, Dept. of Mechanical Engineering,
St. Joseph Engineering College,
Vamanjoor, Mangalore – 575 028, India
(ii) Principal, Vivekananda College of Engineering and Technology,
Puttur (D.K.) – 574 203, India
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION..... 2
CONTENTS..... 3
PREFACE..... 5
Ref: https://www.sathyasai.org..... 6
Introduction..... 6
Sri Sathya Sai Baba's Teachings..... 6
1. Sri Sathya Sai Baba Speaks on Lord Ganesha..... 7
Ref: AI Overview..... 7
Key points from Sri Sathya Sai Baba's discourses on Ganesha:..... 7
Ref: https://www.sathyasai.org/..... 9
Supreme Wisdom of Ganesha..... 9
The Prayer to Vinayaka..... 9
Unwavering Faith Is Essential..... 10
Ganesha's Intelligence..... 11
Ref: https://sathyasaiwithstudents.blogspot.com/..... 12
Sri Sathya Sai on Significance of Ganesha Worship..... 12
The sound OM arouses Energising vibrations..... 12
The Elephant head is the symbol of Wisdom..... 14
Lessons that Ganesha teaches Men..... 14
Videos :..... 16
2. Sri Sathya Sai Baba Speaks on Mother Gayatri..... 17
Ref: AI Overview..... 17
Ref: saispeaks.sathyasai.org..... 18
Gayatri - Mother of Mantras - Swami's discourse..... 18
About Gayatri..... 18
The four duties of people..... 19
Cultivate the soul-force..... 20
The real meaning of Gayatri..... 21
Ref: sathyasai.org..... 22
Gayatri Mantra - A Universal Prayer..... 22
What is the Gayatri Mantra?..... 22
Who is Mother Gayatri?..... 23
Universality of Gayatri Mantra..... 23
Deeper meaning of the Gayatri Mantra..... 24
Sathya Sai chants Gayatri Mantra - click the link below:..... 25
Benefits of chanting Gayatri Mantra..... 25
When to say the Gayatri..... 26
Videos..... 27
3. Sri Sathya Sai Baba speaks on Sri Rama..... 28
Ref: AI Overview..... 28

Detailed breakdown of Sathya Sai Baba's teachings on Rama:..... 28
Ref: https://archive.sssmediacentre.org.....29
THE POWER OF THE NAME 'RAMA'..... 29
Importance of Truth and Righteousness..... 29
Triple Power of the Name 'Rama'..... 30
Face Troubles With Faith In God..... 30
Ref: sathyasai.org..... 32
Rama Navami.....32
Ref: https://saispeaks.sathyasai.org.....34
Rama Rajya - Excerpts from Divine discourse of May 29, 1996.....34
The value of gratitude.....34
The value of truth and righteousness.....35
The source of joy.....36
Character, the end of education..... 37
God is the Supreme Master..... 37
Virtues - the true wealth..... 38
Videos:..... 39
4. Sri Sathya Sai Baba Speaks on Sri Krishna..... 40
Ref: AI Overview.....40
Key Aspects of Sri Sathya Sai's Teachings on Sri Krishna:..... 40
Ref: saispeaks.sathyasai.org.....41
Krishna Avatar - Divine discourse..... 41
All activity of an Avatar is for the good of the world.....42
Divine love for devotees prompted Krishna's leelas.....42
Krishna's smallest act was saturated with sweetness.....43
Even as an infant, Krishna was the protector.....43
Krishna's play with the cowherd maids was divine.....44
In Krishna Avatar, every act was an amazing miracle.....45
Exuberance of divine intoxication of gopis..... 46
Krishna's form was bliss personified..... 46
The fruit of good deeds done in previous lives.....47
Ref: archive.sssmediacentreorg.....47
Look Within to Understand the Actions of an Avatar.....47
Ref: bababooks.org..... 54
Sayings of Sri Sathya Sai Baba are used here to interpret some Shlokas of Gita.....54
Videos.....69

PREFACE

This free ebook gives briefly the info about: "**Sri Sathya Sai Baba's sayings on Lord Ganesha, Mother Gayathri, Sri Rama, and Sri Krishna ".**

This free ebook first gives a brief Introduction, and then there are 4 main chapters, viz Sri Sathya Sai Baba's sayings on: (i) Lord Ganesha (ii) Mother Gayatri (iii) Lord Sri Rama, and (iv) Lord Sri Krishna. In each chapter, first a summary by AI Overview is given. Then, the info required is collected from Sri Sathya Sai Central Trust Website, and also from Sri Sathya Sai International Website, other relevant websites, YouTube..etc. Videos at the end of each chapter give quite a lot of information by Sri Sathya Sai Baba, Pandits, Scholars, Swamijis…etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
May 31, 2025
Email: tmuliya@rediffmail.com

Ref: https://www.sathyasai.org

Introduction

Sri Sathya Sai Baba's Teachings

At the age of 14, Sri Sathya Sai Baba declared to his parents that he had come to this world with a mission to re-establish the principle of Righteousness, to motivate love for God and service to fellow man. Since then, he has consistently called on all mankind to *Love All, Serve All* and has repeatedly asserted that the essence of all scriptures is *Help Ever, Hurt Never!*

Sri Sathya Sai Baba began his role as a universal spiritual teacher at a very young age before he turned 14, through folk songs, theater, exposition from scriptures and personal example the virtues of living a purposeful life. His family, classmates, teachers and others in the village were astounded by the extraordinary simplicity and clarity of His message. For more than five decades, Sri Sathya Sai Baba communicated His message of love, universality and spirituality to a diverse audience from different faiths, countries, culture and traditions.

Through his speeches and writings, Sathya Sai Baba has offered a veritable ocean of knowledge and guidance on all aspects of spiritual, religious, and value-oriented living. He has often repeated that it is not necessary to drink the whole ocean to know its taste, that it is not necessary to read all scriptures to live a life of joy, peace, and love. It is enough to put into practice one aspect of spiritual teaching.

Sri Sathya Sai Baba says that we are all embodiments of God —we *are* God— and that the chief goal of our lives as humans is to realize that we are God, to experience that we are Divinity, to achieve "enlightenment". Sri Sathya Sai Baba said in 1953 that, "there is no escaping it; all creatures have to reach God some day or other, by the long route or by the short route." He mentioned this topic of realizing who we really are in almost every one of his approximately 1500 published discourses.

The uniqueness of His style was that He explained age old concepts with new insights and examples that addressed the needs of the modern society. He repeatedly emphasized that He had come to reconstruct the ancient highway to spirituality and not to found a new religion or cult. His writings and discourses have been carefully documented.

A few drops of the ocean of Sathya Sai Baba's teachings, an attempt to encapsulate its essence, follows. Sathya Sai Baba urges mankind to:

- Believe in God --for there is only ONE GOD for all mankind, though He may be called by many names.
- Follow sincerely their respective religions and live their daily lives in consonance with the teachings of good behavior and morality.
- Respect all other religions --for no religion advocates the negative and lower qualities of man.
- Perform selfless service to the poor, the sick, and the needy without thought of reward or fame.

- Cultivate in people's lives the values of Truth, Right Conduct, Peace, Love, and Nonviolence and promote these values among all.
- Be patriotic and respect the laws of the country in which they live.

******

1. **Sri Sathya Sai Baba Speaks on Lord Ganesha**

Ref: AI Overview

Sri Sathya Sai Baba often spoke about the significance of Lord Ganesha, **emphasizing his role as the remover of obstacles and the giver of intelligence and wisdom**. He highlighted Ganesha's inner principle, which represents health, bliss, peace, wisdom, and prosperity. Baba also emphasized the importance of controlling the senses, with Ganesha as a guide in this process. [1, 2, 3, 4]

Key points from Sri Sathya Sai Baba's discourses on Ganesha:

- **Remover of Obstacles:** Ganesha is known as Vighneshwara, the Lord of Obstacles, and is often worshipped as the remover of obstacles. [5]
- **Giver of Intelligence and Wisdom:** Ganesha is also considered the pradata (giver) of siddhi (attainment) and buddhi (intelligence), which are essential for a fulfilling life. [3]
- **Inner Principle:** Baba emphasized the inner meaning of worshipping Ganesha, which extends beyond the external form and symbolizes various positive qualities like health, bliss, and wisdom. [4]
- **Control of Senses:** Baba suggested that Ganesha should be the guide in acquiring mastery over the senses, which is crucial for a life free from troubles and difficulties. [1]
- **Symbolism of the Elephant:** The elephant form of Ganesha is rich in symbolism, representing qualities like might, fidelity, and gratitude, which should be emulated by humans. [6]
- **Sacrifice:** Baba often highlighted the lesson of sacrifice that Ganesha taught through his willingness to give all and take nothing for himself. [7]
- **Worship and Offering:** Baba emphasized offering to God what He is fond of, suggesting that offerings should be healthy and nourishing, like steam-cooked food. [4]
- **Significance of Ten Days of Worship:** Baba suggested that worshipping Ganesha for ten days symbolizes the dedication to control one of the senses each day, leading to the mastery of all ten senses. [4]
- **Importance of Faith and Devotion:** Baba often stressed the importance of faith and devotion in worship, as well as the need to purify the heart and control the senses. [8]
- **Ganesha as a Guide:** Baba emphasized that Ganesha can also place obstacles in the path if one's chosen path is wrong, guiding individuals towards the right course. [8]

In essence, Sri Sathya Sai Baba's discourses on Ganesha offer a profound understanding of the Lord's significance, both as a remover of obstacles and as a guide to spiritual and intellectual growth. [1, 2, 8]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/significance-ganesha-principle
[2] https://sssmediacentre.org/watch/6509522e344e9e521a939489/
[3] https://archive.sssmediacentre.org/journals/vol_11/01SEPT13/The-Ganesha-Principle-as-I-Have-Seen-and-Witnessed-By-Mr-Veda-Narayan.htm
[4] https://archive.sssmediacentre.org/journals/vol_12/01AUG14/Offer-To-God-What-He-Is-Fond-Of.htm
[5] https://en.wikipedia.org/wiki/Ganesha
[6] https://www.sathyasai.org/calendar/ganeshch.html
[7] https://www.youtube.com/watch?v=nC4WqHDzB5Q
[8] https://www.sathyasai.org/sathya-sai/divine-memories/lord-ganesha-stories

***

Ref: https://www.sathyasai.org/

Supreme Wisdom of Ganesha

Sri Sathya Sai Baba spoke frequently about Ganesha or Vinayaka, the aspect of God that protects and removes obstacles in the path of devotees. Ganesha Chaturthi is observed as a day to adore and worship Lord Ganesha. Sri Sathya Sai Baba illuminates us with the essence of this principle of God in the excerpts of His discourses below.

The Prayer to Vinayaka

Who is Vinayaka? In the sloka (Sanskrit verse) beginning with the words, “Suklaambaradharam Vishnum“, only the form of the deity is described. But there is another inner meaning for the name Vinayaka. “Suklaambaradharam” means one who is clad in white. “Vishnum” means He is all-pervading. “Sasivarnam” means His complexion is grey like that of ash. “Chathurbhujam” means He has four arms. “Prasannavadanam” means, he always has a pleasing mien. “Sarvavighnopasaanthaye” means removal of all obstacles. “Dhyaayeth“, means meditate (on Him). Vinayaka is the deity who removes all bad qualities, instils good qualities, and confers peace on the devotee who meditates on him.

Sri Sathya Sai Baba, 12 September 1991

*****

Today people perform Vinayaka worship without actually understanding its significance. Vinayaka symbolises the qualities of a true leader in all aspects. “Viyate Nayake Iti Vinayaka” meaning, He is a master unto Himself. In this world Vinayaka is worshipped by many. However, Vinayaka does not worship anyone as He has no master above Him. Even Easwara, the father, worships His son Vinayaka, but it does not happen the other way.

Vinayaka is also called Vighneswara (remover of obstacles). No obstacle can come in the way of one who prays to Vinayaka. Worship of Vinayaka confers success in spiritual as well

as worldly endeavours. God grants happiness at two levels, pravritti (outward) and Nivritti (inward). Pravritti is related to physical body and Nivritti to intellect.

Sri Sathya Sai Baba, 10 September 2002

*****

Lord Vinayaka has an elephant's head and trunk. It denotes that Vinayaka can be compared to an elephant in intelligence, which always thinks twice before setting its foot forward. Similarly, it is only after intelligent discrimination that Vinayaka moves forward. The four letters in the word Ganapathi (ga, na, pa, and ti) denote that Lord Vinayaka is full of vijnana, sujnana, and prajnana. People today forget the underlying meaning in the name 'Ganapati' and engage themselves in mere rituals. You may not perform any rituals, but, never give up worshipping Lord Vinayaka. ….

He is Gunatheetha (beyond attributes). He is Nirgunam, Niranjanam, Sanathanam, Niketanam, Nithya, Shuddha, Buddha, Muktha, Nirmala Swarupinam (God is attributeless, pure, ancient, final abode, eternal, unsullied, enlightened, free and embodiment of sacredness).

Sri Sathya Sai Baba, 18 September 2004

***

Unwavering Faith Is Essential

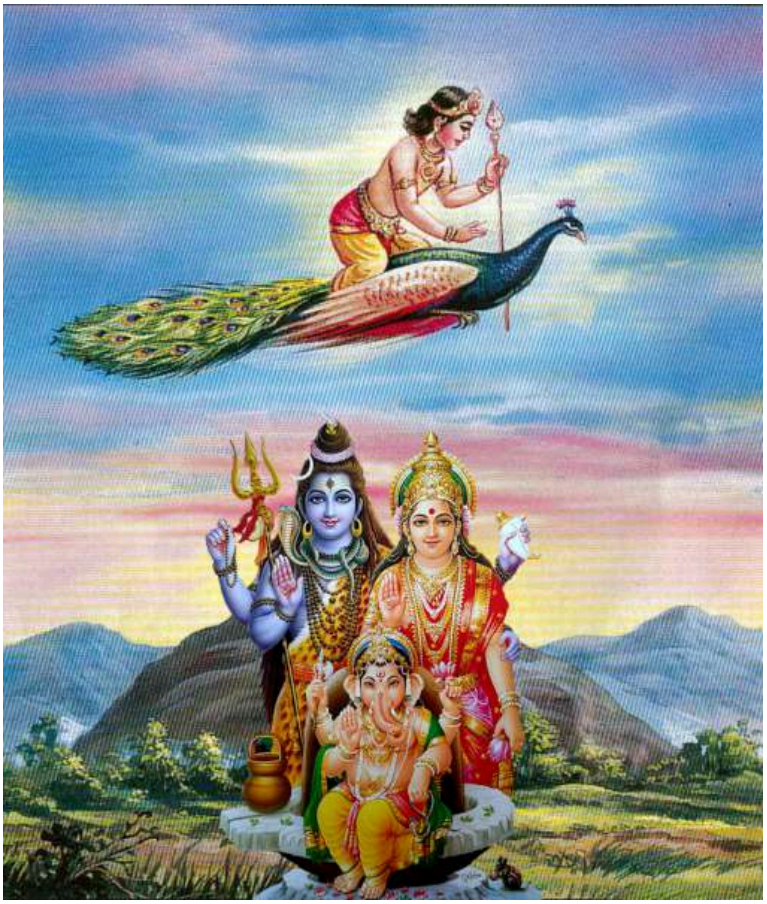
Faith in God should never waver. In no circumstance should anyone go against the injunctions of the Divine. Whatever worship one may offer, however intensely one may meditate, if one transgresses the commands of the Lord, these devotional practices become futile. The reason is that the Divine has no selfish objective or aim. It is out of small-minded selfish motives that people act against the sacred commands of the Lord. Even small acts of transgression may in due course assume dangerous proportions.

Like the clouds in the sky that are brought together or dispersed by the winds, the passage of time brings about for man the union or separation of associates and happiness or sorrow. Time is the form of God. It should not be wasted. It is to understand such sacred truths that festivals like Ganesha Chaturthi are celebrated.

Sri Sathya Sai Baba, 12 September 1991

***

Ganesha's Intelligence



Race Between Ganesha and Subramanya

How did Vinayaka acquire siddhi (supreme powers)? His parents held a contest for their two sons, Ganesha and Subramanya. They said they will offer their grace in the form of a fruit to whoever came first in the circumambulation of the universe. The younger son Subramanya set out immediately on his peacock to go round the universe.

On seeing Subramanya approaching his parents, almost at the end of his trip, Vinayaka, who had been quietly sitting all the while, got up and went round the parents and sat down. Parvati observed that Subramanya, who had taken so much trouble to go round the universe, should be declared the winner. Parameshwara (Lord Shiva) asked Vigneshwara (Ganesha) what was the inner significance of his going round the parents. Ganesha replied: "The entire universe is permeated by both of you. The entire creation is a manifestation of the Siva-Shakti form. It is an act of delusion to attempt to go round this phenomenal universe. To go round both of you is the true circumambulation of the cosmos". Then Parvati exclaimed: "Yours is the fruit." Ganesha became the Lord of the Divine hosts (Ganas). Easwara was so much impressed with the supreme intelligence of Vinayaka that he told him "All those who wish to worship Me, will offer their worship first to you."

Such was the grace showered on Vinayaka. What is the reason? Ganesha's faith in the Lord and His omnipresence. The right path for all people is to develop faith in God and lead godly lives.

Vighneshwara is also regarded as one endowed with the wisdom of the elephant ("gaja thelivi"). The elephant is noted for its supreme intelligence. It is also known for its absolute loyalty to its master. It is ready to sacrifice its life itself for the sake of its master. The direct proof of this is Sai Gita (Bhagavan's elephant). Ordinarily hundreds of cars will be passing on the road. Sai Gita will take no notice of them. But when Swami's car happens to pass that way, it will instinctively notice it. It will rush to the road raising its familiar cry. What love for Swami! It will be no exaggeration if faith is equated with the elephant.

Vinayaka is a leader for all deities. Faith in Vinayaka should be developed as the exemplar for all deities and he should be worshipped as the embodiment of Divinity.

Sri Sathya Sai Baba, 12 September 1991

****

Ref: https://sathyasaiwithstudents.blogspot.com/

Sri Sathya Sai on Significance of Ganesha Worship

The five-element body of man equipped with five senses has as its life-breath the five-lettered formula, enshrined in the Namaka section of the Yajur Veda "Namah Shi-vaa-ya". It is a basic mantra which means "that which can save, when meditated upon." Every mantra has a seed-sound (Beejaakshara) which precedes it and provides it with additional potency. Sound emanated first through the will of God. So the Beejaakshara is fundamental for the mantra and its efficacy. The Akshara is sanctified by the Vedas or by the Tantra texts. The Beejaakshara for the five-lettered Namah Sivaya is the Vedic sound, OM.

The sound OM arouses Energising vibrations

OM is how A, U and M are jointly pronounced. Each of these letters is devoid of spiritual force but, together, they arouse energising vibrations. 'Shivaaya' in the mantra means 'to Shiva'. 'Shiva' is That which confers good fortune, wealth, prosperity and happiness. Pandits have commented on this formula and explained it in various ways. They have interpreted Na as indicating Nandi Vahana, the God who has Nandi (the Bull) as Vahana (vehicle). They take ma as the pointer to another Name of Shiva, Mandaara Maalin (wearing a garland of Mandaara flowers) and Si as Surya (the Sun which when it dawns on earth unfolds the Lotus of the Hearts of Beings etc). Each one al1ows his imagination to lead him along.

But, the formula contains a more universal and abstract concept. It has to be pronounced always with OM. The Namah (prostration) is for OM which is denoted as having the Shiva attribute (being the source of peace, prosperity and success, of Mangalam in short). The process of worship is best described by Pothana in the Bhagavata he has rendered in Telugu. Pothana speaks of "Chethulara Sivuni Puja" (worshipping Shiva with the hands). By 'hand', he means, the 'five-fingered', representing the five-lettered mantra. Shiva is the five-element-lord and so He has all the power and wealth the five can yield to man who is himself a composite of the five!

The Vedas assert, "Atma Vai Putranaamaa Asi" (Oneself is the person known as son). One repeats himself in the son. Ganesha is therefore Shiva Himself expressing certain aspects of Shiva on certain occasions for certain purposes. Ganesha means the leader of groups. Ganapati too means the same.

The Elephant head is the symbol of Wisdom

The elephant-head of Ganesha is a symbol of intelligence, discrimination and wisdom. The elephant is ever alert and eminently conscious of its surroundings. Its memory is strong and deep. It treads through the thick forest imprinting huge foot marks on the track. One such print can subsume the marks left by scores of other animal, both wild and tame. It moves majestically through thick jungles; its very passage blazes trail for other animus to go through. It is a path-maker, helping others without being aware of it, because it is its nature. Ganesha guides the stars, the communities of men and their homes. He is Lord of Obstacles, causing them when needed and helping men to overcome them, when that boon will promote the well-being of the
supplicant.

There is astronomical support also for the Ganesha festival, celebrated on the fourth day of the bright half of Bhadrapada month. A constellation with the appearance of the elephant-head becomes brightly visible on this very night. Ganesha is the embodiment of Buddhi (intelligence) and Siddhi (achievement). He was approached by Sage Vyasa with a prayer to write down the Mahabharata, even as he composed the hundreds of thousands of its verses! Ganesha agreed immediately; He brooked no delay, even to secure a writing tool: He broke his sharp-pointed tusk and was ready to start!

Lessons that Ganesha teaches Men

Ganesha can teach many a lesson to man. That is the reason for His being adored by people of all ages and professions. Take the problem of food. Thygaraja invites Ganapati most endearingly, and delights in offering Him sweet Sattvic items of food - coconut kernal, sweet fruits of various types, steam-cooked rolls and balls of Modak, etc. The elephant feeds on grass, sugar cane, bamboo-shoots, and twigs and leaves of the banyan tree. Devotees offer Ganesha, while worshipping, leaves, grass blades and flowers gathered from meadows and valleys. Ganesha, the Elephant-headed, is adored as the source of Love, Faith, Intelligence, Guidance and Grace.

Take into consideration another role assigned to Ganesha. When Shiva is moved to supreme ecstasy and it is expressed as the Cosmic Dance of Nataraja, Ganesha, Master of Tune and Time, leads other Gods, marks time on the mrdangam (drum). No wonder, the Gods are pleased when puja is offered to Ganesha even before any of them is propitiated.

Man is bound by three tendencies. The first is Kama (the longing to possess). When that longing fails, Krodha (anger) raises its hood. When the desire is fulfilled and the thing is gained the third tendency, Lobha (greed) overtakes him. If one's desire is beneficial, the Divine will shower Grace. Ganesha has no desire, no anger, no greed. His Grace is available for all who seek good and godly goals. Look at the vehicle which He has chosen, the mouse! The mouse is a creature that is led, even to destruction, by Vasana (the smell of things). Men are all victims of Vasana (Preferences and predilections stamped on our minds during the past lives). Ganesha smothers and suppresses the Vasanas which mis-direct man and create misfortune.

Since the mouse has been honoured so, it shares the worship offered to Ganesha. Association with Gods, as vehicles, ornaments, accessories or servants of Gods, endows objects, animals and men with specially sacred status. Elephants, Lions, Eagles, Snakes, Primates--all these and many more have been divinised thus.

This day is Ganesha festival Day. Since Ganesha leads when gods are invoked, installed and adored, this Festival leads the long line of festivals 'for other forms of God - Navaratri, Deepavali, Sankranti, Shivaratri. The duty this Day is to contemplate on the Universal and Eternal Truth embodied in Ganesha and worship Him with purity and faith, praying for the Grace which can prevent lapses and promote progress in all efforts to achieve the highest goal.

Source: Divine Discourse on September 18, 1985; Ganesha Chaturthi Day at Prasanthi Nilayam

****

Videos :

Why is Ganesha called Ekadanta? …Divine Discourse:

https://youtu.be/LNTfZvxR4gw

Sathya Sai speaking on Ganesh Chaturthi - 10th September 2002 (10 min):

https://youtu.be/wWa-7IJhj9M?si=Pu7i3bhn2TNlfTk1

Significance of Ganesha's elephant head - by Sri Sathya Sai Baba(6min):

https://youtu.be/3K6BJk0kZzg?si=VmUCW7wbwC0z90N6

Inner significance of Ganesha ‘s form and Festival - by Sri Sathya Sai Baba (12 min):

https://youtu.be/CKALc6TEJ34?si=OBStl5INID2-dFQ_

Understanding the Ganesha Principle as expounded by Sathya Sai Baba - by Dr.

Narendranath Reddy (33 min): https://youtu.be/nC4WqHDzB5Q?si=1qKB7zxDczk8PwI3

How should we pray to Lord Ganesha? (Shorts video) - by Sri Sathya Sai Baba:

https://youtu.be/4mNLh7vprrA

Soothing Ganesha Bhajans (29 min): https://youtu.be/5F4sZlgfryk?si=BN2oIOcWoC3tQNFS

How Ganesha diminishes our desires (4 min):

https://youtu.be/sz9tnUmdoUc?si=ZIKqcDBg-jBD4brh

Ganesh Vandana - Vol. 12 - bhajans (21 min):

https://youtu.be/Fr9I___qZJQ?si=jUw3YtLD2mghfJfo

Peaceful Ganesha Bhajans - Vol 9:(24 min):

https://youtu.be/9Q60-dyX9Ic?si=BPnW8_qX8Ws9P3LA

****

2. **Sri Sathya Sai Baba Speaks on Mother Gayatri**

Ref: AI Overview

In his discourses, Sri Sathya Sai Baba often emphasized the significance of Mother Gayatri, **viewing her as the mother of mantras and the embodiment of all divine forces**. He highlighted her power to purify, inspire, and bestow grace, emphasizing her role in spiritual growth and the attainment of liberation. [1, 2, 3, 4, 5]

Here's a more detailed look at what Sri Sathya Sai Baba said about Mother Gayatri:

- **Mother of Mantras:** Gayatri is considered the mother of all mantras, embodying the power of speech and the source of all divine knowledge. [1, 1, 2, 2, 6, 6]
- **Divine Mother:** Sri Sathya Sai Baba often refers to Gayatri as a divine mother, emphasizing her nurturing and protective qualities. [2, 2, 5, 5, 7, 7]
- **Spiritual Power:** He highlighted the power of the Gayatri mantra, stating that it can purify thoughts, inspire good intelligence, and bestow everything needed for spiritual progress. [2, 2, 4, 4]
- **Nurturing and Protection:** Gayatri is depicted as the one who nourishes and protects every being, guiding their senses in the right direction. [2, 2, 3, 3]
- **Importance of the Mantra:** Sri Sathya Sai Baba encouraged regular chanting of the Gayatri mantra, emphasizing its ability to connect with the Divine and experience God-realization. [2, 2, 4, 4, 8, 8]
- **Five Faces and Nine Names:** Gayatri is described as having five faces, representing the five life principles, and nine names, each holding a specific meaning. [2, 2]
- **Divine Grace:** He spoke about the importance of recognizing Mother Gayatri's grace and seeking her blessings for a fulfilling and purposeful life. [3, 3, 5, 5, 9, 9]
- **Love as the Path:** Sri Sathya Sai Baba often emphasized that the path to God is through love, and that Gayatri's grace can help individuals develop and experience love. [8, 8, 10]

In essence, Sri Sathya Sai Baba's teachings on Mother Gayatri focused on her profound spiritual significance, her role as a divine mother, and the power of the Gayatri mantra to guide individuals on the path to spiritual growth and liberation. [2, 4, 8]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/gayatri-mother-mantras
[2] https://sathyasai.us/devotion/prayers/gayatri
[3] https://saispeaks.sathyasai.org/discourse/mother-divine
[4] https://saispeaks.sathyasai.org/discourse/sanctify-your-life-chanting-gayatri-mantra
[5] https://www.facebook.com/SRI.SATHYA.SAI.BABA/videos/mother-gayatri-divine-darshan-april-02-2021with-your-soothing-pinko-divine-mothe/278625753882181/

[6] https://www.thehindu.com/society/faith/gayathri-japam-mother-of-all-mantras/article68539634.ece
[7] https://saispeaks.sathyasai.org/discourse/mothers-love-has-immense-power
[8] https://www.srisathyasai.org/pages/sai-article-the-message.html
[9] https://saispeaks.sathyasai.org/discourse/mothers-love-and-divine-grace
[10] https://www.sathyasai.org/festival/gurupoornima

****

Ref: saispeaks.sathyasai.org

Gayatri - Mother of Mantras - Swami's discourse

About Gayatri

All that is visible shines as Gayatri, for speech is Gayatri and all objects are speech, are indicated by speech, and are subsumed in speech. It is speech that describes them, declares them, and denotes them. All objects are also of the world. Nothing can go beyond it. This world is the body of mankind; one can't leap out of the body.

The breath (prana) that sustains a person is inside the heart (hridaya), and it cannot move outside and beyond the heart.

The Gayatri has four feet and six categories. The categories are speech, objects, world, body, breath, and heart (vak, bhutha, prithvi, sarira, prana, and hridaya). The Supreme Being that is extolled by this Gayatri is indeed exalted, sacred, glorious. As has been said, all this objective multiplicity is but a fraction of His body. The number and nature, the measure and meaning of the objects are beyond understanding; yet all this is but a quarter of His magnificence. The other three quarters are His effulgent immortal form.

It is impossible to grasp the mystery of that splendour-filled form. This Supreme Being indicated by the Gayatri is indeed referred to as Brahman.

He is the sky (akasa), beyond the comprehension of a person; He is spoken of as "outside the personality of people (bahirardha purushakashah)" - this is the mark of the waking stage. The Supreme Being is the sky, inside the personality (anthah purushakashah) - this is the mark of the "dream stage". He is the sky inside the heart of a person; He fills and fulfils it - this is the "deep-sleep stage". Whoever knows this truth attains fullness and Brahman. That is, the one who knows the three states of wakefulness, dream, and deep sleep (jagrath, swapna, and sushupti) is himself Brahman.

How ridiculous it is that a person, known as a divine being and bearing the name of this embodiment of the Atma, should become the repository of egotism and consequent impurity, busy in the unholy pursuit of injustice!

How calamitous! At least for being known even today as a “divine being”, one should try to practise the path that will endow one with an atom of that glory.
Then what should we say of dharma for people? How can people who have not cared to earn even the infinitesimal glory of the Primal Supreme Being be expected to practise dharma for people? Not even the most diligent search will now reveal a fraction of it! As the ancient sage (rishi) said:

“Samdhya heeno suchirnithyam, anarhah sarva karmasu
Yadh anyath kuruthe karmano thasya phala bhagbhaveth.

The twice-born who gives up the morning-evening (sandhya) worship falls into perdition.
Those who neglect the morning-evening worship have no right to any other type of ritual.”

So say all the authoritative traditions (dharma) and Vedas. It is because the sages of ancient times performed the morning-evening worship for many years that they acquired long life, fame, glory, wisdom, and the splendour of Divinity; this is mentioned by Manu also. Therefore, from whatever point of view we consider, the brahmin who does not meditate on the Gayatri does not deserve that status.
Of course what is meant by brahmin in this context is the one who has realized the Brahman principle (Brahmathathwa) and who has purified himself by the practice of the ceaseless contemplation of Brahman. This has nothing to do with caste or even religion. Nevertheless, those who have inherited the name brahmin have a special responsibility to adhere to the morning-evening worship and the Gayatri.

The four duties of people

What exactly is sandhya? San means “well” and dhya is derived from dhyana, so sandhya refers to proper or intense meditation (dhyana) on the Lord. It means concentration on the Godhead. To fix the mind on God, the activities have to be controlled. For success in that process of control, one should overcome the handicaps of the qualities (gunas), the pure, passionate, and dull (sathwa, rajas, and thamas). When these forces of natural impulse predominate and try to direct along their channels, one must pray to God to negate their pull. That is the first duty of the one who strives toward God.
The rule of nature is that the morning is the period of pure (sathwic) quality, the noon of passionate (rajasic) quality, and the evening hour of dusk of dull (thamasic) quality. At dawn, the mind is awakened from the comfort of sleep liberated from agitations and depressions, so the mind is calm and clear. At that time, in that mental condition, meditation of the Lord is very fruitful, as everyone knows. This is why dawn worship (prathah-sandhya) is prescribed. But, ignorant of the significance, people continue doing the ritual in a blind mechanical way, simply because the ancients laid down the rule. The second duty is to perform the dawn worship, after realizing the inner and the deeper meaning of the same.
As day progresses, one is infused with the passionate quality (rajoguna), the active effortful nature, and one enters the field of daily work and toil. Before one takes the midday food, one is directed to meditate on the Lord again and to dedicate the work, as well as the fruit derived through it, to the Lord Himself. One can start eating only after this act of devotion and grateful remembrance. This is the meaning of the noontime (madhyamika) worship. By

observing this ritual, passion is kept in check and is overpowered by the pure (sathwa) nature. This is the third duty of all people.
Then, people are possessed by a third nature, the dull (thamas). When evening descends, one hurries home, eats one's fill, and is overpowered by sleep. But a duty still remains. To eat and sleep is the fate of idlers and drones. When the worst of the qualities (gunas), the dull (thamas), threatens to rule, one must make a special effort to escape its coils by resorting to prayer in the company of those who extol the Lord, reading about the glory of God, the cultivation of good virtues, and the purposeful nursing of good rules of conduct. This is the prescribed evening worship (sandhyavandana).
Therefore, the mind that emerges from the vacancy of sleep has to be properly trained and counseled; it must be made to feel that the bliss of meditation and the joy of being unaware of the outer world are much grander and more lasting than the comfort one gets by means of the daily dose of physical sleep. This bliss, this joy, can be felt and realized by all; discrimination will bring this home to you. This is the fourth duty of people.
People who, as long as they have life in them, observe the thrice-a-day worship are indeed of the highest type; they are ever glorious and attain all that is desired. Above all, they are liberated, even while alive (jivanmuktha).

Cultivate the soul-force

Care must be taken to see that the morning-evening prayers are not taken as a routine ritual, one among many laid down for observance. This is to be carried out while one is aware of the significance and dwelling on the inner meaning. One should clearly grasp the sense of the Gayatri Mantra. It is necessary to feel the identity between the effulgent Being (Atma-swarupa) mentioned therein and oneself. Only those who are ignorant of its meaning will neglect the Gayatri.
Manu lays special stress on just this; he has declared the Gayatri to be the very life-breath of the brahmin.
It is not only his declaration: it is the truth. What is more efficient for spiritual uplift than meditation on the effulgence that illumines and feeds the intellect? What is more vitally fruitful than the prayer that pleads for saving the mind from sinward tendencies?
For a person, there is no better armour than the cultivation of virtues. Manu states that brahmins won't lose status as long as they hold on to the Gayatri and are inspired by its meaning; Manu says that if they are too weak to pursue the study of the Vedas, then they must at least recite the Gayatri and adhere to it till the very end. The authoritative tradition (smrithi) also says that there is no treasure richer than the Gayatri.
Soul-force can accomplish all the tasks of the world; and, since the Gayatri confers inner strength, to foster that force the Gayatri has to be cultivated with care at the right moment, without neglect. For the growth and development of the body, pure (sathwic) food is necessary, isn't it? So too, the effulgence of the Sun has to be drawn, to reinforce the inner effulgence in the form of creative thought (bhavana).
When soul-force waxes, the senses are activated and directed along fruitful lines. When it wanes, the senses fail and fail you. So, if the solar energy is drawn at that very juncture, it will be as seeds planted in season, and the harvest is assured. Can darkness hide and confuse when the sun has risen and bathed the earth in splendour?

Can sorrow prevail when one has infused oneself with that effulgence? How can one be devoid of strength, the strength derived from the very fountainhead of Brahman? The technique of this process has been laid down by the ancients for the benefit of all aspirants. Learn and practise it, and, by your own experience, you will be able to witness the truth of their path.

Of what purpose is the sacred thread (upanayana) sacrament? Which mantra are you initiated into that day?

Why was that mantra alone taught then? Why are other mystic formulae not given equal prominence? Reflect on these matters, and you will find that the Gayatri is the mother of mantras. You will also find the rituals shining with a new meaning, the rules and restrictions will be full of purpose; the deeds and activities of the ancients will seem worthwhile. If you do not try to know their significance, you will interpret them as your fancy leads and land yourselves in tricks and stratagems to escape the obligations of life. You will be caught in injustice and negation (anyaya and a-dharma).

The real meaning of Gayatri

Well, what is the real meaning of the word Gayatri? Does anyone try to know it today? The word is taken to mean either a Goddess or a formula. Gayatri is that which protects (thra) the life breaths (gayas or pranas) or the senses (indriyas), beginning with speech. Besides, it is said,

Gayantham thrayathe yasmath Gayatri, thena kathyathe.
That which saves those who sing it, revere it, repeat it, or meditate on it is called Gayatri.

That is to say, it is this sacred mantra that transformed a royal sage (rajarshi) like Viswamitra into a brahmanical sage (brahmarshi). The mother that is the Veda (Vedamatha) will confer all boons on all those who worship Her. That Goddess is described in glorious terms in the Brahmanas and in the texts on dharma (dharmasutras); if you understand these clearly, you can realize it, unaided.
Dharma, imbued with such deep mysteries, is today rationalized and interpreted wilfully in various paltry senses. That is why the decline of dharma has come about. So, it is imperative to revive the eternal religion (sanathana dharma) and the principles of interpretation natural to the Atmic truth, which is the basis of dharma.
Otherwise, the meaning will be changed out of all recognition, and the whims of individuals will prevail. Every act will be stamped as dharma, whatever its nature!

****

Ref: sathyasai.org

Gayatri Mantra - A Universal Prayer

Om Bhur Bhuvaḥ Suvaha
Tat-savitur Vareñyaṃ
Bhargo Devasya Dheemahi
Dhiyo Yonaḥ Prachodayāt

General meaning: We meditate on that most adored Supreme Lord, the creator, whose effulgence (divine light) illuminates all realms (physical, mental and spiritual). May this divine light illuminate our intellect.

Word meaning: **Om**: The primeval sound; **Bhur**: the physical body/physical realm; **Bhuvah**: the life force/the mental realm **Suvah**: the soul/spiritual realm; **Tat**: That (God); **Savitur**: the Sun, Creator (source of all life); **Vareñyam**: adore; **Bhargo**: effulgence (divine light); **Devasya**: supreme Lord; **Dheemahi:** meditate; **Dhiyo**: the intellect; **Yo**: May this light; **Nah**: our; **Prachodayāt**: illumine/inspire.

What is the Gayatri Mantra?

The Gayatri is a universal prayer enshrined in the Vedas. It is addressed to the Immanent and Transcendent Divine which has been given the name 'Savita,' meaning 'that from which all this is born.' The Gayatri may be considered as having three parts - (i) Adoration (ii) Meditation (iii) Prayer. First, the Divine is praised, then It is meditated upon in reverence and finally, an appeal is made to the Divine to awaken and strengthen the intellect, the discriminating faculty of man.

The Gayatri is considered as the essence of the Vedas. Veda means knowledge, and this prayer fosters and sharpens the knowledge-yielding faculty. As a matter of fact, the four core-declarations enshrined in the four Vedas are implied in this Gayatri mantra.

Sri Sathya Sai Baba, June, 20, 1977

****

The Gayatri Mantra is a sacred chant that demonstrates the unity that underlies manifoldness in creation. It is through the recognition of this unity that we can understand multiplicity. Clay is one and the same thing, though pots of different shapes and sizes can be made from it. Gold is one, though gold ornaments can be multifarious. The Atma is one, though the embodied forms in which it resides may be many. Whatever the colour of the cow, the milk is always white.

Sri Sathya Sai Baba, March, 17, 1983

****

Who is Mother Gayatri?

Gayatri is the Mother of all scriptures (Vedas). She is present, wherever Her name is chanted. She is very powerful. The One who nourishes the individual being is Gayatri. She bestows pure thoughts on anyone who worships Her. She is the embodiment of all Goddesses. Our very breath is Gayatri, our faith in existence is Gayatri. Gayatri has five faces, they are the five life principles. She has nine descriptions, they are 'Om, Bhur, Bhuvah, Suvaha, Tat, Savitur, Vareñyaṃ, Bhargo, Devasya'. Mother Gayatri nourishes and protects every being and she channels our senses in the proper direction. 'Dhīmahi' means meditation. We pray to her to inspire us with good intelligence. 'Dhīyo Yonah Prachodayāt' - We beseech her to bestow on us everything we need. Thus Gayatri is a complete prayer for protection, nourishment and finally, liberation.

'My Dear Students', Vol 3, Ch 2, Mar 19, 1998

****

Gayatri is the mother of the Vedas (Gayatri Chandhasam matha) Gayatri, however, has three names: Gayatri, Savitri, and Saraswathi. These three are present in everyone. Gayatri represents the senses; it is the master of the senses. Savitri is the master of Prana (Life Force). Many Indians are familiar with the story of Savitri, who brought back to life her dead husband, Sathyavan. Savitri signifies truth. Saraswathi is the presiding deity of speech (vaak). The three represent purity in thought, word, and deed (thrikarana shuddhi). Although Gayatri has three names, all three are in each of us as the senses (Gayatri), the power of speech (Saraswathi), and the life force (Savitri).

Sri Sathya Sai Baba, August, 23, 1995

***

Universality of Gayatri Mantra

For every kind of power, proof may be sought by direct perception or by the process of inference. Men sought to find out by what direct proof they could experience this transcendental power. They found the proof in the Sun. Without the Sun there will be no light at all. Nor is that all. All activities will come to a standstill. In this world, hydrogen is essential for the growth of plants and living beings. The Sun's primary components are hydrogen and helium. Without hydrogen and helium, the world cannot survive. Hence, the ancients concluded that the Sun was the visible proof (of a transcendental power). They also found some subtle secrets about the Sun. Hence, they adored the Sun as the principal deity in the Gayatri mantra. "Dhiyo yonah Prachodayāt" - May the Sun illumine our intellects in the same way he sheds his effulgence. This is the prayer addressed to the Sun in the Gayatri mantra. In this way, they came to regard the Gayatri mantra as the mother of the Vedas.

Sri Sathya Sai Baba, May, 21, 1991

****

The earliest finding of the seekers was that the Sun was the most important factor in determining the daily life of man and providing the basic requirements for living. Life would be impossible without the Sun for man, beast, bird, or plant. The Sun was regarded as the source of all energy and responsible for birth, growth, and destruction of all things in creation. It was for this reason that Sage Viswamitra glorified the Sun God (Savitr) in the Gayatri mantra.

Sri Sathya Sai Baba, March, 8, 1986

****

Repeat the Gayatri - it is a universal prayer. It has three parts, meditation on the glory of God as the illumination immanent in the three worlds - upper, middle and lower (Om Bhur Bhuva Suvaha; Tat Savitur Vareñyam); it has smaraña or picturisation of the Grace (Bhargo Devasya Dhīmahi) and prārthanā, prayer for compassion for the sake of liberation, through awakening of intelligence that pervades the entire universe, not to any particular name or form of that intelligence; and so, all can use it and be saved by it. There can be no fanaticism, no hatred, no rivalry, if the Gayatri is adhered to, its pious repetition will clarify the passions and promote love.

Sri Sathya Sai Baba, October, 13, 1967

***

Deeper meaning of the Gayatri Mantra

Gayatri, Savitri and Saraswati are latent in everybody. Bhur, Bhuvah and Suvaha in the Gayatri mantra refer to the body (materialization), the life-force (vibration), and the soul (radiation). Bhur means the earth, which is nothing but the combination of materials. This denotes the human body, which is also a combination of materials. Bhuvah refers to the life-force, which makes the body vibrate. Suvaha refers to Prajnāna-shakti, which sustains the life-force. This Prajnāna-shakti is known as constant integrated awareness. This is also termed as radiation. All three, namely, materialization, vibration, and radiation are present in man. I tell you often, you are not one, but three—the one you think you are (physical body), the one others think you are (mental body) and the one you really are (Atma).

Sri Sathya Sai Baba, Feb, 10, 2000

****

Gayatri is described as having five faces. The first is "Om". The second is "Bhur-bhuvah-svah". The third is. "Tat-savitur Vareñyaṃ". The fourth is "Bhargo Devasya Dhīmahi". The fifth is "Dhiyo Yonah Prachodayāt". Gayatri represents in these five faces the five prāñas (life forces). Gayatri is the protector of the five prāñas in man. “Gāyantaṃ trāyate iti Gayatri” -- Because it protects the one who recites it, it is called Gayatri. When Gayatri acts as protector of the life-forces, she is known as Savitri. Savitri is known in the sciptural story as the devoted wife who brought back to life her husband, Sathyavan. Savitri is the presiding deity of the five prāñas. She protects those who lead a life of Truth. This is the inner meaning.

When one's intelligence and intuition are developed by the recitation of the mantra, the activating deity is Gayatri. When the life-forces are protected, the guardian deity is called Savitri. When one's speech is protected, the deity is called Saraswati. Because of the protective roles of Savithri, Saraswati and Gayatri, in relation to life, speech, and the intellect, Gayatri is described as "Sarva-devatā-swarūpiñi"--- the embodiment of all goddesses.

Sri Sathya Sai Baba, March, 17, 1983

****

The Gayatri has three parts: 1.Praise, 2.Meditation, and 3.Prayer. First, the Divine is praised, then it is meditated upon in reverence and lastly, an appeal is made to the Divine to dispel the darkness of ignorance and to awaken and strengthen the intellect. Dhīmahi is related to the meditative aspect. Dhīyo Yonah Prachodayāt relates to the aspect of prayer. Chanting of the Gayatri Mantra purifies the mind and confers devotion, detachment and wisdom.

Sri Sathya Sai Baba, Feb, 10, 2000

****

Sathya Sai chants Gayatri Mantra - click the link below:

https://youtu.be/sFU7eblLzIg

Benefits of chanting Gayatri Mantra

Through meditation on the Gayatri, one can become aware of the inner motivating principle of the five elements, the five vital airs in the human body, and the five sheaths which encase the Atma. Just as there are three basic energies that govern man---the physical, the metaphysical and the psychical, the ādhi-bhoutik, the ādhi-daivik and the ādhi-atmic, Gayatri has three facets, Gayatri, Savitri and Saraswati. Gayatri fosters the metaphysical, Savitri, the physical, and Saraswati, the psychical. These three karañas or instruments have to be cleansed and sublimated so that man can realise the goal of life. Through the recital of Gayatri mantra and meditation thereon, this great task can be achieved.

Sri Sathya Sai Baba, June, 26, 1981

*****

It will protect you from harm wherever you are --traveling, working, or at home. Westerners have investigated the vibrations produced by this mantra and have found that when it is recited with the correct accent as laid down in the Vedas, the atmosphere around becomes visibly illumined. So Brahma-prakāsha, the Divine Effulgence, will descend on you and illumine your intellect and light your path when this mantra is chanted. Also repeat shanti thrice at the end, for that repetition will give shanti or peace to three entities in you --body, mind, and soul.

Sri Sathya Sai Baba, June, 20, 1977

*****

It is essential to recite the Gayatri mantra at least three times during the morning, noon, and evening. This will serve to reduce the effects of the wrong acts one does every day. It is like buying goods for cash, instead of getting them on credit. There is no accumulation of karmic (a result of action) debt since each day's karma (action) is atoned for that day itself by reciting the Gayatri mantra.

Sri Sathya Sai Baba, March, 17, 1983

*****

"Sarva roga nivaarini Gayatri" (Gayatri is the reliever of all diseases). "Sarva dhukha pariharini Gayatri" (Gayatri wards off all misery). "Sarva vaancha phalasiddhi Gayatri" (Gayatri is the fulfiller of all desires). Gayatri is the bestower of all that is beneficial. If the mantra is chanted, various kinds of powers will emerge in one.

Sri Sathya Sai Baba, August, 23, 1995

*****

When to say the Gayatri

Do not sing cheap and defiling film songs. Instead, recite the Gayatri. When you bathe, the body is being cleansed; let your mind and intellect also be cleansed. Make it a point to repeat it when you bathe as well as before every meal, when you wake from sleep, and

when you go to bed. And also repeat shanthi (peace) thrice at the end, for that repetition will give peace to three entities in you - body, mind, and soul.

Sri Sathya Sai Baba, June, 20, 1977

*****

Time, like man, has three qualities: satva, rajas, and tamas (qualities of purity or serenity, passion, and inaction). The day is divided into three parts:

- 4am to 8am and 4pm to 8pm have the sātvic quality
- 8am to 4pm are rājasic
- 8pm and 4am are tāmasic

The eight hours from 8pm to 4am are used mainly for sleep. The eight hours of the day (from 8am to 4pm) are employed by all beings, including animals and birds, in the discharge of their day to day duties and are regarded as rājasic. When the four sātvic hours of the morning are used for engaging oneself in good actions like worship, virtuous deeds, and keeping good company, one is sure to raise oneself from the human to the Divine level. It is during the sātvic period (4am to 8am and 4pm to 8pm) that the Gayatri mantra should be recited.

Sri Sathya Sai Baba, March, 17, 1983

****

Videos

Have you visited Mother Gayatri in Prasanthi Nilayam? (0.31 min):

https://youtube.com/shorts/8MBZtJyrheE?si=C37O5Rc2zW8KCHJ6

Darshan of Mother Gayatri - close up (1 min):

https://youtu.be/5n1bNI49nrM?si=k0Pc0yGqoxdu4ZBa

Story of Gayatri Temple in Prasanthi Nilayam (10 min):

https://youtu.be/ieIrq1D4pVw?si=mJwO5zbfJgHN9vjK

Gayatri Mantra chanting - by Sri Sathya Sai Baba (7 min):

https://youtu.be/Ih1Mz4C5F08?si=qNgNXNqVK1fkH_Ou

Sacred peaceful chant - Gayatri Mantra - by Sri Sathya Sai Baba (18 min):

https://youtu.be/X6hdqYbYHPg?si=2ZtTIdYS5531bb3P

What Gayatri Mantra can do to us - Personal experience by Dr. Amey Dsshpande (32 min):

https://youtu.be/1VWfUBzNacw?si=rE6XN1xQ8tRm4yfJ

What Gayatri Mantra can do to us - Personal experience by Ms Poornashri Devi (26 min):

https://youtu.be/1VWfUBzNacw?si=rE6XN1xQ8tRm4yfJ

How youngsters connect to Gayatri Mantra (39 min): https://youtu.be/rzqkyXR3td8

*****

3. **Sri Sathya Sai Baba speaks on Sri Rama**

Ref: AI Overview

Sathya Sai Baba emphasized the importance of Lord Rama as the embodiment of the Divine within, not just a historical figure. He taught that **Rama's name holds immense power and sweetness, capable of destroying sins and promoting peace**. Baba also stressed the significance of Rama's ideals, urging devotees to live by them and cultivate faith in the Self. [1, 1, 2, 2, 3, 3, 4, 4, 5, 6, 7]

Detailed breakdown of Sathya Sai Baba's teachings on Rama:

- **Rama as the Indweller:** Baba frequently referred to Rama as "Atma-Rama," the Divine Presence residing within every heart. This signifies that Rama is not merely a historical figure but a universal principle. [1, 1, 4, 4, 8, 8]
- **The Power of the Name "Rama":** Baba highlighted the potency of the name "Rama" in purifying the mind and removing ignorance. He explained that the name's syllables – Ra, A, and Ma – possess the power of fire, sun, and moon, respectively, symbolizing purification, enlightenment, and tranquility. [5, 5, 9, 9]
- **Ideal Living:** Baba urged devotees to strive for ideal living, following Rama's principles of righteousness and devotion. He emphasized the importance of leading a godly life, free from ostentation and focused on the Self. [4, 4, 10, 10]
- **Rama's Example:** Baba used Rama's life as an example of upholding Dharma (righteousness) and facing difficulties with faith. He noted that even though Rama was of royal lineage, he experienced hardships in upholding his values. [3, 3, 11, 11]
- **The Ramayana as a Universal Story:** Baba saw the Ramayana not just as a historical account but as a timeless narrative reflecting the eternal struggle between good and evil and the ultimate victory of Dharma. [8, 8, 12]
- **Chanting Rama's Name:** Baba encouraged the chanting of Rama's name with a pure heart and selfless devotion, emphasizing that it's a path to self-realization. He also noted that the chanting should be heartfelt, not merely mechanical. [5, 5]

- **Rama's Reign of Righteousness:** Baba spoke of Rama Rajya, a reign of righteousness, as a state where all individuals live in harmony and follow divine principles. He suggested that this ideal can be achieved by individuals striving to become ideal themselves. [4, 4, 10, 10, 13, 14]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/rama-indweller
[2] https://saispeaks.sathyasai.org/discourse/perennial-message-ramayana
[3] http://archive.sssmediacentre.org/journals/Vol_04/01APR06/ssspeaks_rama.htm
[4] https://saispeaks.sathyasai.org/discourse/ideals-rama-avatar
[5] https://www.sathyasai.org/festival/sri-rama-navami
[6] https://saispeaks.sathyasai.org/discourse/sai-baba-again
[7] https://www.facebook.com/photo.php?fbid=192309749218118&id=103775074738253&set=a.103777248071369
[8] https://saispeaks.sathyasai.org/discourse/rama-prince-and-principle
[9] https://saispeaks.sathyasai.org/discourse/potency-rama-s-name
[10] https://saispeaks.sathyasai.org/discourse/rama-rajya-reign-righteousness
[11] https://saispeaks.sathyasai.org/discourse/rama-path
[12] https://saispeaks.sathyasai.org/discourse/excellence-ancient-indian-system-education
[13] https://www.youtube.com/watch?v=H-SKgGI8Etc
[14] https://www.dlshq.org/religions/rama/

*****

Ref: https://archive.sssmediacentre.org

THE POWER OF THE NAME 'RAMA'

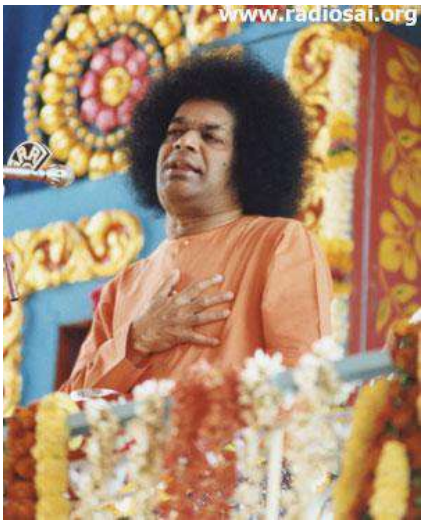
> April 6th is Rama Navami Day, that is, the day celebrating the advent of Lord Rama. Let's recapitulate what Baba said on this occasion more than a decade and half ago in Kodai Kanal.

Every *Avatar* (Incarnation of the Divine) has six types of powers: all-encompassing Prosperity, Righteousness, Fame, Wealth, Wisdom and Renunciation (or non-attachment). God is the possessor of these six attributes. Sri Rama had all these six attributes in equal measure. Every *Avatar* of God in every age and every place has these six attributes.

Importance of Truth and Righteousness

In the *Ramayana*, *Sathya* (Truth) and *Dharma* (Righteousness) are the most important concepts. The *Vedas,* which are regarded as their very life-breath by *Bharatiyas* (Indians), have proclaimed: *"Sathyam Vada; Dharmam Chara"* ("Speak the Truth; Act Righteously"). In order to honour the plighted word of his father, Sri Rama elected to go to the forest leaving Ayodhya. Truth is the foundation for all righteousness. There is no greater religion than truth.

Lord Rama stood out as an upholder of Truth to fulfill the promise of his father, to maintain the traditions of his *Ikshvaku* dynasty, to protect his country and for the sake of the welfare of the world. Everyone who calls himself a human being should stand up for truth in the same manner. It is said of *Mahatmas* (enlightened men) that what they speak, what they think and what they do are in perfect accord. In the case of the wicked, their thoughts, words and deeds are at a variance with each other. By these definitions Sri Rama was a *Mahatma* (a great soul) and Ravana was a *Duratma* (an evil being)…



Triple Power of the Name 'Rama'

What are the inner meanings of the name Rama? The three syllables 'R', 'A' and 'Ma' indicate the three causes for human birth, namely *Papamu* (the sins one has committed), *Thapamu* (the troubles one experiences) and *Ajnanamu* (one's ignorance). "Ra" represents the root letter for *Agni* (fire).*"A* a" represents the letter for the moon. "Ma" represents the root letter for the sun. What does *Agni* signify? It destroys everything and reduces it to ashes. The letter "R" has the power to destroy all the sins committed by man.The letter "Aa" (symbolising the moon) has the powers of cooling the fevers man suffers from and conferring peace on him. "Ma" represents the sun who dispels the darkness of ignorance and confers illumination of wisdom. Hence, the word Rama has the right triple power of destroying sins, conferring peace and dispelling ignorance….

We must learn to chant the sweet name of Rama with a pure, unsullied heart, in a spirit of selfless devotion. In the mind of man dwell the deities representing the moon and the sun…

Face Troubles With Faith In God

Today everybody utters "Ram,Ram." But very few follow the example set by Rama. They are not true devotees of Lord Rama. At best they may be described as "part-time devotees." True devotion means perpetual remembrance of the Name of the Lord and constant meditation on that Name, cherishing the figure of Sri Rama in the heart.

You should be prepared to face the vicissitudes of life with firm faith in God. It is during times of difficulties that God is remembered. To confront difficulties with faith is itself a spiritual discipline.

Although Sri Rama was the son of the Emperor Dasaratha and son-in-law of King Janaka, he had to face many ordeals in life for the sake of upholding *Dharma.* The Pandavas went through many difficulties for the sake of adhering to righteousness and hence their name and fame remain forever. You should pray to the Lord to give you the strength to bear all troubles and face all difficulties.

Today everybody utters "Ram,Ram." But very few follow the example set by Rama. They are not true devotees of Lord Rama. At best they may be described as "part-time devotees." True devotion means perpetual remembrance of the Name of the Lord and constant meditation on that Name, cherishing the figure of Sri Rama in the heart.

You should be prepared to face the vicissitudes of life with firm faith in God. It is during times of difficulties that God is remembered. To confront difficulties with faith is itself a spiritual discipline.

Although Sri Rama was the son of the Emperor Dasaratha and son-in-law of King Janaka, he had to face many ordeals in life for the sake of upholding *Dharma.* The Pandavas went through many difficulties for the sake of adhering to righteousness and hence their name and fame remain forever. You should pray to the Lord to give you the strength to bear all troubles and face all difficulties.

If you have even an atom of Grace of the Lord, a mountain of troubles can be overcome. Sri Chaitanya declared: "If a fraction of the time that is spent in worrying about wealth, provisions, wife, children, friends and business is devoted to contemplation on the feet of the Divine, one can face the messengers of death without fear and cross the Ocean of *Samsara!* (Worldly life).*"*

It is not necessary to devote many hours to prayer. It is enough if one thinks of God with all his heart and offers himself even for a few moments. A single match stick when it is struck can dispel the darkness in a room that has remained closed for years. Mountains

of cotton can be burnt down by a single spark.

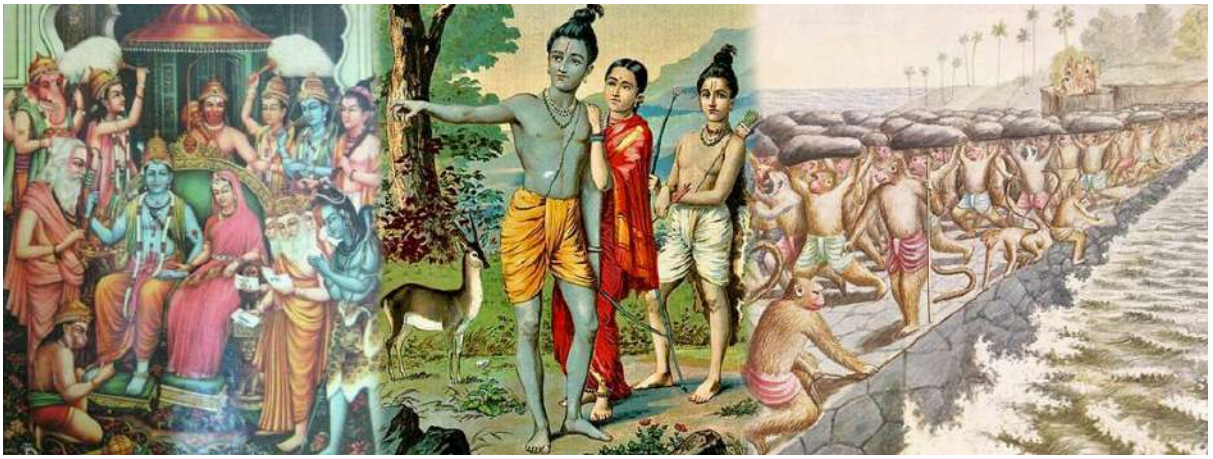
Likewise, wholehearted chanting of the name of Lord Rama even once can destroy mountains of sins. But the chanting should not be done mechanically like playing a gramophone record. It should emanate from the depths of the heart.…Remember the Name of Lord Rama with love. God can be realised only through love and by no other means.

Divine Discourse at "Sai Sruti", Kodaikanal, on Sri Rama Navami Day, 14-4-1989

*****

Ref: sathyasai.org

Rama Navami



Rama is the in-dweller in every body. He is the Source of Bliss (Atma-Rama), the Rama in every individual. His blessings, upsurging from that inner spring, can confer peace and bliss. He is the very embodiment of dharma, of all the codes of morality that hold mankind together in love and unity. The Ramaayana, the Rama story, teaches two lessons: the value of detachment and the need to become aware of the Divine in every being. Faith in God and detachment from objective pursuits are the keys for human liberation. Give up sense objects, and you gain Rama. Seethaa gave up the luxuries of Ayodhya so she could be with Rama during His exile. When she cast longing eyes on the golden deer and craved it, she lost Rama's presence. Renunciation leads to joy; attachment brings about grief. Be in the world, but not of it. Rama's brothers, comrades, companions, and collaborators are all examples of people saturated with dharma. Dasaratha is the representative of the merely physical, with the ten senses. The three qualities (gunas) --serenity, passion, sloth (sathwa, rajas, thamas)-- are the three Queens. The four goals of life (purusharthas) are the four sons. Lakshmana is the intellect; Sugriva is discrimination (viveka). Vali is in despair. Hanuman is the embodiment of courage. The bridge is built over the ocean of delusion. The three demon (rakshasa) chiefs Ravana, Kumbhakarna, and Vibhishana are personifications of the passionate, slothful, and serene (raajasic,thaamasic, and sathwic) qualities. Seethaa is the awareness of the Universal Absolute (Brahmajnana), which the individual must acquire and regain while undergoing travails in the crucible of life. Make your heart pure and strong,

contemplating the grandeur of the Ramaayana. Be established in the faith that Rama is the reality of your existence.

Ramakatha Rasavahini, The Inner Meaning, Page 11

****

This day, the birth of Sri Rama is celebrated in all lands. Rama had deed, word and thought, body, speech and mind, ever pure and totally free from blemish. Really speaking, one ought to revere the story of Rama as a profound allegory. Every act and actor in that story attracts attention and gets imprinted on the memory because the allegory is personal to each of us. It is often said that Rama followed dharma at all times. This is not the correct way of describing him. He did not follow dharma, he wasdharma. What he thought, spoke, and did was dharma and is dharma forever.

Sathya Sai Speaks, Vol. 19, Ch. 8, April 18, 1986

***

Devotees should install Rama in their hearts and celebrateRamanavami in order to achieve Atmic bliss. Going through theRamayana epic, they should reach the state of oneness with the universal spirit (Atma Rama). In such a state, there is no ego sense (ahamkara).

Sathya Sai Speaks, Vol. 20, Ch. 7, April 7, 1987

****

From time immemorial, every individual in Bharat (India) has regarded Sri Rama's life as an ideal and has sought to sanctify every moment of his life by living up to it. Sri Rama incarnated as a human being to promote peace and happiness in the world. "Rama is the very embodiment of righteousness (Ramo Vigrahavaan Dharmah)." It was as if righteousness itself had incarnated on earth. Dharma and Rama are inseparable. The word Rama has the triple power of destroying sins, conferring peace, and dispelling ignorance. When you utter the word "Ram", you first open the mouth with the sound Ra. All your sins go out when your mouth is open. When you utter M by closing the mouth, the entry is barred against the sins that have gone out. Everyone should recognize the sweetness, sacredness, and divinity enshrined in the name Rama. It is good to utter the name Rama with full understanding of all that it signifies. But even without that understanding the chanting of the name has the power to destroy all sins. We must learn to chant the sweet name of Rama with a pure, unsullied heart, in a spirit of selfless devotion. Men should learn to speak sweetly and pleasingly. Sweet speech confers peace. It is the means to self-realization. Sri Rama loves to dwell in the heart of the man who speaks sweetly. Wholehearted chanting of the name of Rama even once can destroy mountains of sins. But the chanting should not be done mechanically, like a gramophone record. It should emanate from the depths of the heart. You must seek to redeem your lives, by living up to Rama's ideals and proclaiming them to the world. Remember the name of Rama with love. God can be realized only through love and by no other means.

Sathya Sai Speaks, Vol. 22, Ch. 9, April 14, 1989

Ref: https://saispeaks.sathyasai.org

Rama Rajya - Excerpts from Divine discourse of May 29, 1996

That day is indeed the day, When sincere devotees sing the

glory of the Lord in mellifluous tones. That day is indeed the day,

When you go to the succour of the poor and be their brothers.

That day is indeed the day When you serve the devotees with

sumptuous dishes and rid their hunger. That day is indeed the day

When you approach the venerable ones and listen to the tales of the Lord.

Such days are indeed real and true; all others are, like funeral days.

Ayodhya was gaily decorated for the coronation of Lord Sri Rama. Joy and jubilation were writ large on the faces of everyone. The crown that Manu, the first Ikshvaku Emperor, had worn would now be placed on Sri Rama's head. The venerable priests of Ayodhya, namely, Vasishta, Vamadeva, and Jabali were waiting eagerly to place the sacred crown on the head of Rama. Kings, viceroys, deputies, etc., thronged to the capital from the far flung corners of Aryavarta. A big board was hung across the main gate, with the statement: "Those who abide by sathya and dharma are free from the fear of death." Lord Rama devoted Himself to the task of the spreading of truth and righteousness. In His reign, the people of the country, big or small, young or old, men or women, the enlightened or the unenlightened, were steadfast in their adherence to truth and righteousness. As the king, so were the subjects (yatha raja tatha praja). As the king, so were the ministers. As the ministers, so were the administrators. As the administrators, so were the people. The three brothers Bharatha, Lakshmana, and Satrughna exercised great care and attention in the practice of dharma throughout the kingdom. Reports regularly reached the King about the people who transgressed dharma.

The reign of Rama was called Rama Rajya, the reign of Righteousness and Truth. People were not afflicted by diseases. Children did not die at tender ages. Women did not suffer from widowhood. Rains came on time and people prospered. Rama Rajya was marked by peace, prosperity, and harmony. All these, i.e. Rama Rajya are assured in a kingdom where there is a ruler like Rama, priests like Vasishta and Vamadeva, and able guardians like Bharatha, Lakshmana, and Satrughna.

The value of gratitude

The people in the Kingdom of Rama were always full of gratitude and thankfulness. Any good turn done to them never went unacknowledged. Even Rama, on the day of coronation, expressed His deep gratitude to all those who rendered help to Him. First and foremost, Rama expressed his gratitude to the great Vanara hero, Hanuman, who traced the whereabouts of Sita and rendered invaluable help. Secondly, Rama expressed His deep debt of gratitude to the bird Jatayu, who gave up his life while trying to rescue Sita. Thirdly,

Rama thanked the vanara king, Sugriva, who had placed his army and himself at the service of Rama during the search for Sita and in the battle against Ravana. Next, Rama thanked Vibhishana, who had helped Rama in wading through the webs of illusions created by the demons and who had done great service to Rama. The vanaras belonged to another kingdom. They had nothing in common with either Rama or Sita. Yet, they willingly sacrificed their lives in the battle. To these vanaras, Rama did not fail in expressing His gratitude. In this way, Rama extended His heartfelt acknowledgement to each and every one who had helped Him in the battle.

Herein lies an important lesson that the Ramayana teaches. One must be grateful throughout life to one's benefactor. He alone is qualified to be called a man who extends this kind of thankfulness. An ungrateful person is a demon. Demons and humans do not differ in physical forms. They are categorised based upon their behaviour. Demons are those who possess evil feelings and do bad actions. Those perverted people who disregard the kind deed done to them and indulge in only harming others are demons. Those foolish ones who consider falsehood to be their very life breath have been called demons. In the world today, man finds untruth to be very dear to him. He is behaving most unrighteously. Yet, our Vedas have declared: "Sathyam vada dharmam chara." They call us to speak the Truth and practice Righteousness. But today, the words Truth and Righteousness hardly feature in daily conversation.

The value of truth and righteousness

Righteousness has an objective existence of its own, and does not depend upon your belief. It has its own quality and form. We call as fire that which has the capacity to burn. The capacity to burn is the natural quality of fire. Whether you believe it or not, fire will have the capacity to burn. This capacity to burn does not depend upon your convictions about what fire can or cannot do. Whether you touch it knowingly or unknowingly, it will still burn you because that is its quality. Similarly, consider ice. Coldness is the natural attribute of ice. Whether you believe it or not, it would still display its coldness. If this feature is absent in it, it cannot be termed ice any longer because it has lost its quality. Take another example. The Sun shines. Shining brilliantly is its natural attribute. You may not be able to see the Sun shining brightly. But the Sun will still shine, and this capacity is not based upon your belief. You may be unable to see it due to the clouds covering it, or you may be blind. Just because you cannot see, you cannot say that the Sun is incapable of shining.

Similarly, man is also characterised by a quality. What is this quality? It is to undertake every task with trikaranasuddhi, which means the unity of mind, speech, and body. This is the feature that qualifies one to be called a man. Trikaranasuddhi is the dharma of man. To think something in the mind, speak something else, and do something totally different from both is adharma (unrighteous). Today, if unrighteousness is rampant, it is due to the lack of unity in thought, word, and deed. Starting from the educated ones to the illiterates, there is no sign of anyone observing this unity.

Kings, citizens, chaste women, sages and prophets strove to safeguard Righteousness. Even the common householder lived by the principles of Truth and Righteousness. What is the reason? The king was himself a strict follower of Truth and Righteousness.

It is by following the sages of yore that our country has been able to survive at least in this state until now. The great ones gain nothing out of this. What was the reason for Sage Vasishta to reside in the palace of Dasaratha? He did not need the riches, mansions, and gold of the Emperor. Sita too told Hanuman the same. She said, “Hanuman! It is not possible to satisfy you with wealth, gold, mansions, and other such items. Even if I were to bring the three worlds and give it to you, I will not be able to repay my debt. You are such a great renunciate and devotee. Because of these two qualities, you can go around all the three worlds. Because of your travels, all the three worlds will be secure and prosperous.”

The source of joy

During her separation from Rama and her captivity in the Ashoka gardens, Sita was feeling despondent. Ravana had decorated the gardens in a most pleasing manner, in the foolish hope that by seeing these decorations, Sita would accept him. Sita did not succumb to this worthless and temporal beauty around her. However, when a small monkey sat on the branches and sang the glory of Rama:

Rama, Rama, Rama, Sita;

Having taken birth in the Solar race and earning the love of Sita,

Releasing Ahalya from the Rishi’s curse and

blessing His devotees

This is Lord Sri Rama ... Rama, Rama, Rama, Sita.

Sita heard it with great delight. She was anxious to know who was singing the glory of her Lord in this land of rakshasas (demons). She lifted her head and looked around. Is a monkey a pleasing sight? Does it have any beauty? It has a funny appearance. But at that time, the monkey looked most beautiful to Sita. That beauty lay in the singing of the name of Lord Rama. When she heard the name of her beloved, she was delighted. That is why it is said that ‘Beauty is joy.’ That joy lends substance to life. Beauty without joy is of no use. In this way, the Ramayana teaches the value of beauty and joy.

What gave Sita and Rama enormous joy? It was nothing but the happiness of the people that gave extreme joy to them. The practice of Truth and Righteousness by the people gave joy to Sita and Rama. They never asked anything else from the people. They were always giving away to people several things and looking after them with much love. Down the ages this has been the feature of all Avatars. It was always so.

Even now, what am I asking from all of you? Not even a small coin! All the students are being given free education and free medical treatment. The library facilities and the laboratory facilities are free. I do not desire even a little from anybody. There is only one thing which makes Me truly happy. When you develop into ideal students, that is enough to give Me happiness.

Character, the end of education

If education breeds such stupidity, what is the use of such education? Do you require to strive and struggle so much and study just to fill this small belly? You go madly after earning money. There is nothing great in earning money. Bandits and thieves are earning money in huge amounts. Even the beggar in the street is earning well. There was once a beggar who used to bury all his earnings in a pit, cover it up, and then sit over it. How long could he protect his money? When the time came, he had to leave his body. The Corporation workers came to collect his body for disposal. They spotted the pit on which he used to sit. They were curious and dug up the pit. In it was found a sum of rupees three lakhs (three hundred thousand)! Do you need to run abroad to earn these lakhs of rupees? Do you have to study something special to earn this amount? Why must you study? You must study to acquire wisdom and not wealth and prosperity. Wealth will come and go. He who aspires for wealth will not foster character. All students must strive to develop character. Wealth is not important. So many emperors have passed through this earth. So many kings have ruled and passed away. They were not short of strength and prowess, yet they earned a bad name because they had no character.

During the past ten days, you must have realised what kind of character Ravana had. None could equal him in wealth. Kubera (the treasurer of the gods) was his own brother. He had a fortress of gold. There were wide avenues in his kingdom, and tall mansions. Pearls decorated the walls. Such was the wealth that he had. But of what use was it all? He had no character. Ultimately, he had to leave all his riches and go. Hence, you must first develop character. True education develops this character. There is absolutely no use of wealth in the hands of a person without character. He will experience the same fate as Ravana.

He who enjoys not happiness,

Will find a long life useless to him.

Even if a lake full of water is placed before the dog,

The miserable creature will not derive any satisfaction!

You must have seen a dog drink water. It does not gulp the water but licks it slowly. It will continue to drink like that, even if it were to go near a big stream. Similarly, a wealthy person will neither enjoy the wealth nor allow others to enjoy it. He derives no peace and joy because protecting his hoarded wealth turns out to be a big problem for him. Then why have such wealth? One definitely needs money. It must be enough for your daily life. You must not be under somebody's debt and control. You must be able to run your family comfortably. You must be able to discharge your responsibilities. But desiring wealth much in excess of this causes one to miss the goal of life. Bad qualities, bad feelings and thoughts are direct consequences of excessive wealth.

God is the Supreme Master

At some time or the other, death must be submitted to. Realise this truth before death overtakes you. It is not great for you to consider yourself to be a great man. You must prove your greatness through your actions.

Will all green birds chant like the parrot?

Can all the insects droning over flowers be called bees?

Can the pig that is fattened enormously be called an elephant?

Similarly, only when he has the correct behaviour will a person be called man. In him must rise the Divine feelings. He must lead his life with the constant remembrance of God. God is the support for this life. The body is merely an instrument. A life-force propels this body. That life-force is 'I'. Hence 'I' am the Master. You are getting joy merely by looking at the instruments. In the process, you are forgetting the Master. This is a big mistake. True education is that which will enable you to forget these instruments and concentrate on the Master. The body is merely the field (kshetra). While traveling, you visit a spot for some time only. Later, you move away. During the entire process of traveling, staying, and leaving, the Indweller of the body (kshetrajna) is present. It is the only place that has been visited.

Efforts must be made to realise this principle of Atma, which is the eternal truth. Instead, you may decide against bothering about this Atma and be happy with the body. You may think that this body can be useful to attain pleasures and joy. If you think deeply about this matter, you will realise that the same pleasures, comforts and enjoyment that you desire with your body are also experienced by dogs and monkeys. What education have they obtained? Which university have they attended? They have not earned any degree. Is it then the kind of happiness that you must earn with your education? It is a gross mistake. You must study about the Atma. You must take as your basis that which remains invisible to the eye. Foster that, and your worldly happiness will also be taken care of.

Virtues - the true wealth

Sita was imprisoned in the Ashoka gardens. There was none there whom she could call her own. She was a helpless and weak woman. She gave up food and sleep. Though in a weak condition, she did not give in to the mighty Ravana. Her innate strength protected her from any harm. Ultimately, Ravana's strength turned out to be highly inferior in comparison to Sita's inner strength. Her strength was associated with Divine effulgence. That strength is inherent in everyone and not merely in Sita alone. That is the reason it is said, "Mamatma sarva bhutantaratma." Starting from the millionaire to the pauper, everybody has this power latent in him. Why does not man utilise this power? When the lamp is shining in your own house, how foolish it is to go for the light in your neighbour's house! You would be called a fool. Similarly, you need not conduct any investigations. You need not banish yourself to the forests. You need not perform meditation. All you have to do is to turn your vision inward. Follow the divine command. There is no greater wealth than that. Good virtues alone are the true wealth in this world.

Good virtues, good intellect, dedication, devotion, discipline,

And duty consciousness - these are the qualities taught by true education.

These are the things that a student ought to learn.

Where are these good qualities? What is this body that you are so proud of?

The bowels are full of excreta, the support is entirely by bones;

All this is covered by the dirty skin.

At every moment, it gives a foul odour. Never does it generate pleasant smells.

This is the body you are so proud of! What is your true Self? It is not this body. Do not consider the swaroopa (form) as the reality. It is the inner nature (swabhava) that is important. If the inner Self is developed, the outer body will enjoy happiness by itself.

You must be like Rama, who always followed the principle of a single word. Rama was characterised by one word, one arrow, and one wife. Hence, one must strive to attain this principle of Rama (Atma Rama). It is not needed to follow Rama who is Emperor Dasaratha's son. Follow the conscience. If you are unable to satisfy your own conscience, whom else can you satisfy? Satisfying God means to satisfy your own conscience. Everyone who is the follower of Truth and Righteousness must foster them, spread them in the world, experience them and derive joy.

*****

Videos:

True nature of Rama as an ordinary man - Sathya Sai Speaks (1 min):

https://youtu.be/rIFO6av4_QQ?si=FIQVR3isKZU-FkWE

Rama - the power of two mantras in one- Sathya Sai Speaks (1 min):

https://youtu.be/Dthw7HU1PT4?si=o4t98LhA4e13qYYt

Secret of happiness from Rama - Sathya Sai Speaks (2 min):

https://youtu.be/B6_U05ODtAg?si=K2RlO-q2UH2DoIiL

Rama Navami Message -May 29, 1996 - Sathya Sai Speaks (21 min):

https://youtu.be/SzygDImRDuQ?si=i6PZ8OwJbOEaVP8K

How Rama demonstrated equanimity - Sathya Sai Speaks (1 min):

https://youtu.be/uAgW070GItQ?si=bbundcYhesRsnZNb

Secret behind Rama's descent - Sathya Sai Speaks (1 min):

https://youtu.be/CqZo7oU5CFc?si=9QYn9cnrs8k8z_ql

Science behind Rama effortlessly lifting the bow - Sathya Sai Speaks (1 min):

https://youtu.be/TiGAT5Yw0X8?si=lnwtTZ2XXBapyrqC

Message from Ravana to all - Sri Sathya Sai Speaks (1 min):

https://youtu.be/STdtyQDMUhI?si=PmzO2rEKXrgKIbJj

Who stepped first to sing Rama's glory (3 min):

https://youtu.be/LaQDxXBw51s?si=EdTkhqIQwgdEzfUi

Significance of Ramayana - Excerpts from Rama Navami divine discourse of 2004 (19 min):

https://youtu.be/6aPZqrKc_m0?si=nHey85f77cSt7Hp9

****

4. **Sri Sathya Sai Baba Speaks on Sri Krishna**

Ref: AI Overview

Sri Sathya Sai spoke extensively on Sri Krishna, **highlighting his role as an Avatar and emphasizing his teachings on love, devotion, and the importance of the soul**. He saw Krishna as a manifestation of divine love, joy, and bliss, and emphasized the need to emulate Krishna's qualities of compassion, service, and dedication. [1, 2, 3]

Key Aspects of Sri Sathya Sai's Teachings on Sri Krishna:

- **Krishna as an Avatar:** Sri Sathya Sai viewed Krishna as the eighth Avatar of Lord Vishnu, emphasizing his threefold objective: destroying the wicked, delivering the message of the Bhagavad Gita, and manifesting a form that inspires devotion and love. [3, 3]
- **The Bhagavad Gita:** Sri Sathya Sai highlighted the importance of the Bhagavad Gita as a guide for understanding the nature of the soul and the path to liberation, emphasizing its message of the Universal Self. [3, 3]
- **Love and Devotion:** Sri Sathya Sai stressed the importance of love and devotion to Krishna, particularly the devotion of the Gopikas, as a means of achieving divine realization and experiencing bliss. [3, 3, 4, 4]
- **The Nature of Krishna:** He described Krishna as a figure of bliss, joy, and divine intoxication, emphasizing his ability to draw individuals towards the divine through his beauty and teachings. [1, 1, 5, 5]
- **Lessons for Daily Life:** Sri Sathya Sai urged followers to apply Krishna's teachings to their daily lives, emphasizing the importance of compassion, service, and dedication in achieving a meaningful existence. [3, 3, 6, 6]
- **Krishna as a Model:** He saw Krishna as a model for humanity, urging individuals to emulate his qualities of love, compassion, and dedication, and to strive for a life filled with service and bliss. [3, 3, 6, 6]
- **Krishna and the Gita:** Sri Sathya Sai emphasized the importance of the Gita and urged followers to apply its wisdom to their lives, noting that Krishna's teachings are not just for warriors but for everyone. [6, 6, 7, 7, 8]

- **Krishna's Birth and Symbolism:** He spoke about Krishna's birth in a prison and his later life in Mathura, highlighting the theme of overcoming adversity and the transient nature of worldly possessions. [2, 2, 9, 9]
- **Krishna's Flute:** Sri Sathya Sai used the image of Krishna's flute to symbolize the importance of surrendering to the Divine and allowing God to play the melody of love within us. [2, 10, 10]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/krishna-avatar
[2] http://archive.sssmediacentre.org/journals/vol_12/01AUG14/Look-Within-to-Understand-the-Actions-of-an-Avatar.htm
[3] https://www.sathyasai.org/festival/krishna-janmashtami/krishna-ashtami-the-birthday-of-lord-krishna
[4] https://www.sathyasai.org/events/festival/krishna-janmashtami
[5] https://www.linkedin.com/pulse/sri-sathya-sai-advent-krishna-significance-vinay-battula-kumar
[6] https://www.vidhyanjaliacademy.com/life-lessons-from-krishna-for-students/
[7] https://www.counselindia.com/blog-detail/lessons-from-lord-krishna-s-teachings
[8] https://iskconvrindavan.com/home/philosophy
[9] https://saispeaks.sathyasai.org/discourse/krishnas-life-and-message
[10] https://www.sathyasai.org/events/festival/krishna-janmashtami-2020

*****

Ref: saispeaks.sathyasai.org

Krishna Avatar - Divine discourse

Suka said, “O King, truly, Krishna’s pranks (leelas) are, as you said, amazing, wondrous, and yet sweet and meaningful. They aren’t tainted by the desire to show off divine nature. The common man is drawn by external pomp and apparent motives. So he judges the divine sport (leelas) as common and even low. The inner meaning and purpose are not easily patent to all. But the Lord can never engage Himself in purposeless and paltry activities.

“His advent is for the uplifting of the world from the morass of wickedness and unrighteousness, for fulfilling the needs of those devoted to Him, for the reestablishment of right and morality, and for the revival of the Vedas; He has to take into account the merit acquired by each in previous lives and shower His Grace accordingly.

He makes Himself available through the granting of boons; His Divine activities are so shaped that they suit the time, person, aspiration, and compassion that cause each shower of grace. Therefore, who can comprehend correctly and interpret aright this divine play?

All activity of an Avatar is for the good of the world

"'The amazing plays (leelas) of Hari are known only to Hari,' it is said. He can be interpreted by Him alone, not by another. However, one observation can be made with confidence. The manifest incarnations of God won't engage in the least for their own sake or for the sake of fulfilling any personal likes! All activity is for the good of the world! Though the world cannot exist and survive without Them, They move and act as if the world has nothing to do with them. In every word and deed of Theirs, one can observe the underlying current of total renunciation.

For Them who hold the worlds in the palm of Their hands, what can the world give or withhold? They can shape it as they like.

"Fools, people without faith, persons who deny God, people caught in the coils of ignorance, those who don't learn anything - these may see the plays (leelas) of God as self-centred and even motivated by delusion, like the actions of ordinary mortals. But genuine spiritual devotees (bhakthas) will cherish them as significant and sustaining examples of grace. How can that (Thath) be grasped by those who are engrossed in you (thwam)?

Divine love for devotees prompted Krishna's leelas

"King, you should remember that the actions of Rama and Krishna are wide apart. When the wicked and cruel enemies of righteousness were about to overwhelm the good, the two brothers Krishna and Balarama were born, the one black and the other white (as a head of hair, both black and white), and by their acts that transcended the comprehension of man and astounded the world.

"Krishna's divine miraculous pranks (leelas) are beyond the comprehension of anyone, however scholarly or wise. His movement, his walk, his talk, his smile, his laughter, his gesture, his speech, his song - each is charming with a unique artistry.

"Wherever He went, He created some strange mischief or other. Like a typhoon sweeping over the land, He left behind a series of upheavals, quarrels, wailing, and tears in every home that He visited!

"There was no need to invite Him ceremoniously into any house; He would enter, uninvited, unannounced.

Every house belonged to Him; He would go in and take whatever He wanted from wherever it was hidden and eat to His heart's content.

"He was everyone's dearest kinsman and fastest comrade, so He could take anything from any house with impunity. But He wasn't content with that. He took away much more than His own need, for He gave away large quantities to His companions. And they were quite a large number! The owners might bewail the loss and condemn the theft, but He didn't care; He gave the things away as if they were His own! No one could hinder His sport; no one could go against His word. If any dared oppose or threaten, the sufferings heaped on his head would be indescribable.

Krishna's smallest act was saturated with sweetness

"But the truth must be told. The smallest act of His was saturated with supreme sweetness. Even the sufferings He inflicted on those He wanted to punish were sweet. So no one felt the least anger toward Him. Instead, they yearned to meet Him more often, to play with Him longer, to talk with Him and stay with Him as much as possible. Whatever His pranks and practical jokes, the victims never felt annoyed at Him.

"The reason was the undercurrent of spiritual love (prema), that motivated all His words and acts. The cowherd maids rushed toward Him with sticks to beat Him off, but when they neared Him and cast their looks at Him, their hearts were filled with divine love, and they came away with a prayer on their tongues. Whatever He did appeared as divine sport (leela).

"And the manner of His speech! It was so pleasing and so clever. It was mostly intended to mislead! He put sand into His mouth before all His companions, but when His mother took Him to task for it, He denied it and put out His tongue to prove His denial! He rendered true statements false and false statements true!

"He went daily to Vrishabhendrapura, the village where Radha lived. Many people saw Him on the road while going and returning. His mother accosted and challenged Him, 'Why do you trek such long distances every day? Don't you have comrades here to play with?' He replied, 'I don't know that road at all!' He caused confusion in every home, created factions between mothers-in-law and daughters-in-law, setting them one against the other, and enjoyed the fun. He was seldom stationary in one place, from dawn when He rose from bed till the hour when He went to sleep. This little bundle of mischief roamed from house to house, without rest.

"In spite of all this, the villagers couldn't bear His absence, even for an instant! If He didn't put in His appearance any day, the milkmaids watched for His visit, peeping at the road through the windows or looking into the distance from the terrace. Such was the charm of the divine love that Krishna showered on them and the love that the people had toward Him. His pranks were so heart warming, so inspiring and meaningful.

Even as an infant, Krishna was the protector

"The blue Boy was the master of subterfuge and diplomacy. He saw through every artifice, however cleverly camouflaged. When the ogress Puthana approached Him as mother to feed Him at her breast, He pretended to be taken in by that stratagem; He sucked her life out and felled her to the ground. Many a demon (asura) came near Him to destroy Him, some assuming the familiar forms of the cowherds and milkmaids of the village, but He discovered their identity and despatched them to the city of death. One demon took the form of a calf and moved among the calves and cows that Krishna was tending, waiting for an opportunity to kill Him. But the three-year-old divine infant saw through the device. He caught him by the tail, raised him, swung him around, and beat him on the ground, so that he breathed his last.

"Such strength and skill were quite out of proportion to that infant form. He demonstrated His divinity in a million ways, in order to convert and convince men. He taught everyone, whether

they were elders, women, crooks, His own kinsmen, or well-wishers. He advised them into good ways. He entangled some of them in dilemmas.

His maternal uncle, Kamsa, was drunk with imperial power and heroic audacity. He caught him by the tuft of hair, pulled him down from the throne, fisted him to death, and dragged the body along the main thoroughfare right down to the bank of the Yamuna! The entire population of the city of Mathura saw in every act of His a wondrous mixture of the amazing, the astounding, the sweet, the charming, the enticing, the beautiful, and the simple.

“While yet an infant, He ended the lives of Puthana, Thrinavartha, and Sakatasura, even though He was just a tiny thief in search of butter in every home! When His mother tied Him to a wooden mortar, He dragged it behind Him and, with it, pulled down two giant trees that were growing together. He curbed the conceit and fury of the serpent Kaliya, who had poisoned the waters of the Yamuna and made them disastrous for men and cattle.

When His mother attempted to tie Him up with a rope round His waist, he revealed His universal form to her, the form in which the entire universe was found to be but a part of Him. His parents and the people of Gokula were wonder-struck at the remarkable experience of His divinity. Through His yawn, He showed them both the macrocosm and the microcosm!

“He showed His dear cowherd comrades His paradise, which knew no grief or loss. He persuaded Nanda to stop the usual ritual worship (puja) for the rain god Indra and instead to worship the Govardhana Hill. When Indra, stung by this neglect, poured terrible rains on the village, Krishna held aloft the Govardhana Hill on his little finger, inviting the entire village to take shelter under it!

Krishna’s play with the cowherd maids was divine

“He raised the cowherd boys and maids into ecstatic moods by His playful pranks and melodious music on the flute. To interpret this as low and sensuous is a sign of foolishness.

“Krishna’s dancing in the moonlight with the maids, each maid having a concrete Krishna by her side, is interpreted by low-minded persons as laxity of morals and a vulgar pastime. There is no basis at all for such inference.

Krishna was only five or six years old when these miraculous incidents took place, so how can the experience be condemned as lascivious? The Lord has no attributes or qualities. The moonlight divine dance of Krishna (rasa-kreeda), as this incident is called, is but a means of rendering the cowherd maids (gopis) worthy of grace, an example of devotion and the fruit of devotion, dedication. The Lord was showering on them the grace they had earned by their meritorious acts. It was a boon, a blessing.

“When that superhuman divine manifestation is taken to be merely human, lasciviousness and thievishness may be attributed to it, but what human can achieve even an iota of what He did? He saved the world from the harassment of such monstrous evildoers as Pralamba, Dhenuka, Kesi, Banasura, Arishta, Mushtika, Kuvalayapida, Kamsa, Naraka, Paundraka, Vividha, Jarasandha, Dantavakra, Kambhoja, Kuru, Matsyasura, Kalayavana, and many such powerful persons. Can it be said that all this is within the capacity of a mere man?

In Krishna Avatar, every act was an amazing miracle

“In this unique Avatar, every act is an amazing miracle. Even when angry, He could not but evince His overflowing love (prema). In Love, His compassion flowed unhindered. Through His sight, touch, and conversation (darshan, sparshan, and sambhasan), one could earn liberation. He granted immortality to those who remembered His name. The cowherds, among whom He lived and moved, tasted the nectar of ecstasy whenever they witnessed His deeds or remembered them.

“O King! The Bhagavatha is not merely the narrative of the Lord’s story, in the background of Mathura, Brindavan, Gokula, the banks of the Yamuna, Nanda-Yasoda, Vasudeva-Devaki and others. Bhagavatha includes the stories of all the incarnations of the Lord (Bhagavan). All incarnations were the manifestations of the selfsame Gopala, or Krishna, from Vishnu’s heaven (Vaikunta). The story of each is but the story of Vasudeva, emerging from Him and merging in Him. That Divine Power is the sustaining factor for all incarnations as well as all living beings.” The sage’s eyes closed. He was in a state of transcendent spiritual bliss (samadhi), tasting the sweetness of the Krishna incarnation. A beautiful smile beamed on his lips. Parikshith was astounded at the sight of the waves of joy that overpowered the great sage whenever he allowed his mind to dwell on Krishna’s divine career. He too yearned with enthusiastic impatience to listen to the enrapturing incidents and activities of the Lord.

When Suka resumed, Parikshith lost all consciousness of his surroundings. He was so struck with wonder that he couldn’t believe that some of the incidents had ever happened! He got immense pain and unbearable agony at the thought of his own inconstancy. So he placed his problem before the sage and won peace of mind from his explanation and elaboration.

While proceeding thus, on one occasion the king developed serious doubts about the devotion (bhakthi) of the cowherd maids (gopis). He argued within himself and sought remedial assurances through his own understanding and faith. But the doubts wouldn’t vanish. Nor had he the courage to ask the sage, who might consider them to be too childish. So, he was suffering and smothering the suffering.

This became evident to the sage, who asked the king with a smile, “Evidently some insane idea is distracting you. In this crisis, it is not beneficial to suffer from repressed emotions. If some doubt is simmering in you, or if a thirst to know about something is hurting you, don’t hesitate to ask me. I’ll resolve the doubt, I’ll quench the thirst and ensure joy and contentment of mind.” Thus encouraged, the king spoke. “Master! You know the past, present, and future. You have the vision and the capacity to cure me of the doubt that is pestering me. Therefore, please don’t misunderstand me. Hear me and resolve the doubt. Cure me of the anguish I have on account of it. Restore the peace of mind I had before the doubt entered my heart.” The king fell at the sage’s feet and continued, “Master! I have heard much, in various versions, of the sport and pranks, of Krishna’s Rasa Dance (rasa-kreeda) with the cowherd maids (gopis) of Brindavan. They appear to be sensual pastimes of ordinary mortals. If such incidents did indeed happen, how can they be interpreted as divine? Aren’t they disapproved by the world? These incidents at Brindavan, on the Yamuna banks, where such loose sensual lascivious play was enacted, besmirch Krishna’s divine nature, I am afraid. It is said that ultimate release (moksha) can be attained

only by those who transcend the qualities (gunas). These cowherd maids were afflicted with qualities and the desires born out of them, mostly sensual and objective. It amazes me to hear that the maids were able to attain freedom (moksha). Indeed, it appears ridiculous! However, if these immoral activities have some inner significance that justifies their being accepted as praiseworthy, please enlighten me." Suka laughed heartily."O King! Don't think that you are afflicted by a doubt; it is much worse! For those who have realised that Krishna is the Lord Himself won't entertain such doubts. This is the final period of the Dwapara Age, and the Kali Age is beginning soon. The Spirit of the Age of Wickedness (the Kali spirit) has entered into you and has prompted you to lodge such ideas in your mind. Or else, you would have unshaken faith that Krishna is the sovereign supreme God.

Every incident in His career shines in your heart with divine brilliance. The moment you recollect His name, you are overcome by joy and your thoughts merge in Him. So these doubts can't arise in such as you! You are defiling your personality by them.

Exuberance of divine intoxication of gopis

"Consider what type of a person I am. You know that there is no place in my heart for activities born out of qualities (gunas) or the impulses created out of these qualities. Just consider how such a one as I is overpowered with supreme joy when I contemplate Krishna's divine sport with the cowherd maids (gopis)! Consider how I praise the good fortune of these maids, who had His precious companionship. Can this be ordinary sensual sport?

Or is it the pure and genuine exuberance of divine intoxication?

"Think a while. Sensual exultation and divine exhilaration might appear the same in their external manifestations to the untrained eye. But when the senses are transcended, when the individual and Universal have merged into one thought and consciousness, when all awareness of the body has been negated - then to interpret these activities as objective and sensual is sheer stupidity, to say the least.

"A knife in the hands of a murderer is fraught with danger to all, and a knife in the hands of a surgeon confers freedom from pain. In both cases, a hand holds the knife. So too, the acts of one whose self is centred in the body are to be condemned, while those of one whose self is centred in the Atma or Inner Reality are highly beneficent and praiseworthy.

"It all looked so peculiar, so extraordinary. Very often, it resembled lawlessness and sheer mischief. While walking in the eastern direction, his attention was fixed in the western direction! He conversed through His eyes; the flash of His eye spoke out His plans and intentions. He didn't care for human limitations and disciplines. He didn't recognise the distinction between new and old acquaintances - He treated both alike. He didn't respect kinship or yield to the demands of convention.

Krishna's form was bliss personified

"Next, the mystery of the Krishna incarnation! That embodiment of sweetness is most captivating! Exquisite charm, unrivaled sweetness, incomparable love - the Krishna form was the concretisation of all these! That form was the treasure house of bliss, the Ocean of

Virtue. Oh, what innocence! What superhuman excellence! The mere sight of Him is enough; listening to His words is enough; merely touching Him is enough - one's life will find its goal! All rituals, all sacrifices, all scriptural ceremonies have as their goal only this: this sight, this listening, this touch. The gain that accrues from rites are nothing compared to the gain from the sight and the touch and the listening to His voice. No, they are nothing at all. Ah! What immeasurable sweetness!" Contemplating on that form, recollecting the charm and the loveliness, the sage started shedding profuse tears of joy. He was so full of inward bliss that he stopped narrating and lost all consciousness of himself and his listeners.

The ascetics around him and the king himself were overcome with wonder at the rare sight of the sage's transcendental state (samadhi). The illumination on his face had an overpowering impact on all. They sat like statues, afraid to disturb the sage and immersed in their own amazement and joy.

The fruit of good deeds done in previous lives

After some time, Suka opened his eyes and exclaimed, "How fortunate were the herdsmen and maids (gopas and gopis) who lived then. How their bodies must have shone with the divine joy they experienced when they moved in His company, played with Him, talked with Him, sang with Him, and shared supreme bliss (ananda) with Him! Gods envied their luck, for it was a chance they could not secure. Those simple illiterate folk had the singular good fortune as a consequence of the merit acquired in many previous lives. Those herdsmen and cow maids weren't just common men and women. No. At first sight they struck one as simple, unlearned folk, that was all. But they had a vast treasure of revealed wisdom, which only a few could appreciate and understand. Or else, how could they have secured the bliss of the Lord's touch, which even Rukmini and Sathyabama couldn't win so easily! The herdsmen and maids can be said to be more fortunate than those queens. Their good fortune was the fruit of the good deeds done by them during not one but three previous lives!"

*****

Ref: archive.sssmediacentreorg

Look Within to Understand the Actions of an Avatar

The Avatar of Krishna is one of the most beautiful descents ever. Nevertheless it is the most misunderstood. But the problem lies in the way we look at the personality of Krishna. The lessons that He taught were cryptically wrapped in His actions and words, and they would appear trivial, unreasonable or downright unacceptable for a common man. Bhagawan in a discourse delivered on 4 Sep 1996, on the occasion of Krishna Janmashtami spoke of this very predicament many find themselves in and taught us how we must look at the life and actions of Lord Krishna. Through this, Swami also explains how we must accept and apply the message of the scriptures in general. We now present you a few excerpts from that beautiful discourse.

. Sweeter than sugar,

tastier than curds,

Even sweeter than honey,

Is the chanting of the Divine Name!

Recite, oh mind, the nectarine name

of Shri Krishna forever.

EMBODIMENTS of love! It is easy to criticize or belittle the *Leelas* or infinite potencies of God. But it is very difficult to comprehend the true essence of Divinity. The omnipresent Divine is present both in truth and untruth. He is present both in *Dharma* (righteousness) and *Adharma* (unrighteousness). He is present in good and evil. With regard to such an all-pervading divine, how can anyone determine His actions as good and bad? From time immemorial people have been experimenting and investigating about spirituality and spiritual experiences. On the basis of that they have tried to proclaim to the world the nature of the Divine. They concluded and explained that Divine has such and such a form, and possesses innumerable auspicious qualities and so forth.

You may point out to someone, the *Dhruva Nakshathra* (Pole Star) saying it is just above the branch of a particular tree. In reality, the star is not near the branch. But we can recognise the star that is crores of miles away, through the reference of the branch. Likewise, though the Vedas, *shastras* and *itihasas* do not directly prove the presence and nature of the Divine Principle, they reveal the path that can lead you to the Divine

God reclines in every heart. That is His dwelling place. When Balarama complained about little Krishna to mother Yashodha, she felt sad. Balarama said, “Mother, does He not have milk and curd to eat at home? He is eating the mud from the streets.” God's words are mysterious and also hold in them a deep inner significance.

Mother held His hand and said, “Don't you find these things at home, why do you have to steal from other homes and eat mud from the streets?”

Krishna smiled and replied in a manner that would reveal the essence of Vedanta: "Mother, am I a mere child, or a silly brat, or a crazy fool to eat mud?" In this way Krishna, even though He was a child, was affirming His Divinity indirectly. God teaches profound lessons to mankind in this indirect manner. When God instructs man directly, man doesn’t understand these things, as his

thoughts and thinking are restricted to the worldly pleasures and worldly way of thinking. Hence man cannot understand the transcendental. God's actions are always related to the inner realm (*nivrithi*). Moreover, many transformations in the ordinary ways of living are necessary to understand the inner significance of the ways of God.

Where was Krishna born? In a prison! What were His possessions? Nothing! Born in a prison, He was taken to the house of Nanda and then He went to Mathura. What property did He have? He owned nothing. He doesn't even have a piece of land. He had no bank balance also! But He became the greatest personality in the world. What does this show? Worldly wealth is not His real wealth. He treated all the wealth and possessions as mere passing clouds. Krishna's greatness consisted in His permanent state of *Ananda* (bliss).

If you recognise the distinction, between Krishna and Rama; you will appreciate better the nature of Krishna. Krishna always smiled at the outset and then carried out His task. For Rama, the deed came first and then the smile. Krishna made women cry. Rama wept for the sake of a woman. Rama went into the battle only after having a strong cause for it. Krishna first provoked the conflict and then determined its outcome. In fact Krishna provoked and fought with many. These are the differences one can find between these two *Yugas*. The Krishna principle revels in delight. The Rama principle is based on the concept of *Baadhyatha* (obligation).

The Ramayana is intended to promote the reign of Truth and Righteousness on earth. The Krishna *Avatar* was intended to give a perennial message to the world. He sought nothing for Himself. He kept nothing for Himself. He gave away everything to the people. He killed His maternal uncle, Kamsa. He installed on the throne Kamsa's father Ugrasena. He did not covet the Kingdom. He befriended the Pandavas, defeated the Kauravas and crowned Dharmaja as the emperor. He did not make Himself king. He was a king without a crown. He was the King of kings. He had no kingdom of His own. But He ruled over the hearts of millions. It is this profound truth that is proclaimed by the *Krishna-tatva* (Krishna principle). If you enquire deeply, you will find that every *Avatar* has incarnated to convey a special message and carry out a particular mission.

Those who consider Bhagavatha and the principle of Divinity portrayed in it as mere fun and frolic, for them it appears and remains so. Different heads will indeed have different thoughts. Bhagavatha means the story of the Divine. The best way to understand the stories of the Divine is through ***Krishna Leelas***. Krishna climbed the tree. He wasn't responding to their pleas. They too were not able to come out of the river. So eventually they started praying. (Swami is referring to the episode of Krishna taking away the clothes of the Gopikas while they were bathing.) What is the inner significance here? Attachment is a vesture (that covers the soul). Give up this vesture of attachment, then the Lord will enter you as the Spirit. In this manner the Bhagavatha propounded such deep spiritual lessons. So these stories of Krishna are not to be treated in a spirit of levity or profanity..

In the case of Radha too, Krishna churned her heart and gave her the nectar of true devotion and divine bliss. Radha had no attachment to any of her kith and kin and she never depended on anyone.

There is no refuge for me, but I still am living my life for You Krishna,
My mind ceases to exist without Your beautiful smile,
Oh Krishna! Show Yourself at least in my dreams,
How can I stay without You, please grant me Your darshan.

Krishna then manifested before Radha, as she was about to give up her life and blessed her. God will give anything for the devotee, including Himself. He will give His very life. One cannot find in this world any individual, friend or relative who can equal Him in the sacrifice. Radha was losing all the vitality in her when Krishna manifested before her. He asked, “Radha, what do you want at this last moment of your life?” Radha said: "I don't want anything Krishna. Just once let me listen to the music of Your flute*".*

"(*Song*) Sing a song, oh Krishna, as sweet as flowing nectar; Speak to me oh Mukunda, to my heart's content. Drawing the essence of the *Vedas* and turning it into music divine, make it flow through your flute and give it to us as a beautiful song.”

“My body is Your flute. This body has nine holes like the flute. Let Your nectarous music flow through this body and bring the essence of Vedas (namely Rig, Yajur, Sama and Atharvana) and Upanishads to me. Krishna took out His flute and played, after which He threw it away. He never touched it again. He dedicated the flute to give delight to Radha.

Krishna's mystery and miracles are beyond words. He was all things to all people. Among men, He is a man. Among women, He is a woman, among children He is a child. Among elders, He is an elder. He is omnipresent and He is the indweller of everyone's heart. Do not have any doubts on Divinity. There is only one and there is no room for duality. Call by any name, Buddha, Jesus, Allah, Zoroastra, Rama or Krishna, there is no difference among all. There is only one religion, religion of Humanity. Our *Mathi* (mind) is getting polluted, not the *Matham* (religion). So, correct our *Mathis.* Do not give any scope for religious hatred. Students should resolve themselves to restore the pristine glory of Bharath by leading ideal lives.

Students! Proclaim the message of unity to the whole world. Do not give any scope for differences. This is the true education. Imbibe this education.

Today is *Gokulashtami*, the day celebrated as Krishna's birthday. What do we mean by Krishna's birth? It is the physical body of Krishna which has taken birth. It is important to adhere to the teachings of Krishna and follow His commands. There is no difference between Krishna and His teachings. There is no difference between Swami and His teachings. The Gita is Krishna and Krishna is Gita. Do not differentiate between the two.

…..Radio Sai Team

*****

Ref: bababooks.org

Sayings of Sri Sathya Sai Baba are used here to interpret some Shlokas of Gita

In his Avatār as *Krishna*, Bhagavān has said: 'Knowledge is superior to Practice; Meditation is superior to Knowledge; Superior to Meditation is Renunciation of the Fruit of Action; From Renunciation arises immediately Peace'. Meditation holds the Golden Key to the Glory of Renunciation and the sacred Kingdom of ever-lasting Peace. This Volume, 'Thought for the Day', is a powerful instrument placed in our hands to facilitate our entry into the domain of 'Meditation' that will lead us to 'Divinity'.

Makara Sankranti is a holy day because the day takes you from darkness to increasing light. From today, the sun enters upon the Uttarayana taking a northward direction for six months. When your *drishti* (sight) is on Braman and when you have Uttamaguna it is Uttarayana, and when your *drishti* is on *prakriti* it is *dakshinayana*. When you have fever, the tongue will be bitter. The bitter tongue is '*dhakshinayana*'. When you are healthy, your sweet tongue tastes well, it is Uttarayana. The real Uttarayana is when you crave for the thought of the Lord and the company of the Godly. Bhīshma spent days in bed with pain, as he felt death, when the sun starts towards north is auspicious. Bhīshma yearned for the vision of *Krishna* in Uttarayana. Become fit for the vision of God, cultivating *prema* in your heart, full of fragrance and uncontaminated by the pests of greed and egoism.

Here are the three vows that *Krishna* had taken; they are mentioned in the Bhagavad Gītā for all humanity to read, know and believe: 'For the protection of the good and the punishment of the bad, for the establishment of the Moral I shall concretise Myself, age after age. Whoever is wholly immersed in My contemplation, with no other thought, I shall be ever with Him; and I shall bear the burden of his welfare. 'Surrender unto Me, giving up all the other duties and obligations. I shall liberate you from all sin; do not grieve'. The armlets are reminders of these tasks on which He is set.

The Lord will be the Guide of whoever installs Him as his *Sarathi (charioteer)*. He will not consider that position inferior. He is the *Sanathana Sarathi*, come to be the *Sarathi* of all. He is the Lord for all who seek a Master, a support. The *Atma* is the Master in every one; and *Krishna* is the 'Universal *Atma*' personified.

The moment *Krishna* was born, the chains that bound his father fell off; the doors that had been bolted flew open; and the prison guards were immersed in the ocean of bliss, so that they could not recognise any event or thing in the material world. The fire of hatred

that was burning in them was cooled; and darkness gave place to the dawn of wisdom. The sky showered raindrops to soften the earth and lay down dust. How can the element operate against the Divine Will?

Krishna has three separate meanings - (1) the word Karsh is one root from which the name is derived. It means, that which attracts; *Krishna* attracts hearts to Himself by His sportive pastimes, miraculous victories over the forces of evil, His charming conversation, His wisdom and His personal beauty. (2) The word is also related to the root, Krish: to cultivate, a field, for growing crops. The word means, He who removes the weeds from the heart of man and sows seeds of faith, courage and joy. (3) It is related to the root Krish, meaning something above and beyond the three attributers and the three eras; and 'na' means *Sat-cit-ānanda*.

Krishna had taken three vows and the kankans were symbolic of His determination to fulfill them. They were, as mentioned by Him in the Gītā: (1) 'Dharmasamsthapanaya Sambhavaami Yuge Yuge'. (I shall incarnate myself, in every age, to revive and resurrect Dharma) - (2) 'Yogakshemam Vaham Yaham' (I shall bear the burden of ensuring peace of prosperity for all who rely on me) - (3) 'Mokshayishyami maa sucha' (I shall save all those who surrender wholeheartedly to Me and I shall liberate them from the cycle of birth and death).

Krishna dealt with the world as with a sitar, pulling its heart-strings to arouse the melody of comradeship, heroism, love, affection, compassion and conviction. But, of these, the two emotions of love and compassion were characteristically His and His own. His breath was Love! His behavior was Compassion! Adore Him, placing a garland of tears around His neck; washing His feet with tears, springing from joy at the contemplation of His Love! That very worship will endow you with the wisdom that sages seek and the bliss that the books extol!

Detachment is a plant of slow growth; if you pluck the tender plant to look for the pods, you will be disappointed. So too, long and constant practice alone is rewarded by the peace that God offers. Grace is acquired by surrender as *Krishna* has declared in the Gītā.

Krishna does not speak of whoever among men who pronounces the 'Pranava' at the moment of death, etc. The word He uses 'whoever' is without any qualification of sex. He does not say 'Whoever that is authorized' or 'Whoever among the deserving'. The clear

intention of the Lord is to encourage women, as well as men, to take up *Pranava-Upasana* (aum-meditation). You would have seen that I do not discourage anyone from the Upasana. It is the royal road to spiritual victory which all are entitled to use.

I am in your heart all the time, whether you know it or not. Draupadī called out for the Lord of Dvārakā, Śrī *Krishna*, when she was cruelly assaulted by the wicked cousins of her husbands, and so the Lord responded but after a little delay. He had to go to Dvārakā and come from there to Hastināpura where she was! He told her that she could have received Him in the fraction of a second had she called out, 'Oh Dweller in my heart', for He dwells there as everywhere else.

The elders in Brindavan who reveled in scandalizing *Krishna* - successors have been born for them even now - set an ordeal for Rādhā to test her virtue. She was given a mud pot with a hundred holes and asked to bring water in that pot from the Yamuna to her house! She was so full of *Krishna*-consciousness that she never knew the condition of the pot. She immersed it in the river, as usual repeating the name of *Krishna* with every intake of the breath and every exhalation. Every time the name *Krishna* was uttered, a hole was covered, so that by the time the pot was full, it was whole. That was the measure of her faith. Faith can affect even inanimate objects.

In Realty, Truth is God; Love is God; Dharma is God. The Gopīs and Gopalas saw in *Krishna* the embodiment of truth, love and dharma. What He said was Truth; what He was became Love, what He did was Dharma. They were so immersed in *Krishna*-consciousness that they saw everywhere and in everything nothing but *Krishna*. *Krishna* for them did not exist as a separate entity in the home of Nanda; He was right in their own consciousness, at all levels of it. These Gopīs and Gopalas were true *bhaktas* indeed.

Whatever is dedicated and offered to God can never be lost. People can gain enormous benefit by offering even a little to God. 'A leaf or a flower, a fruit or a little water' - that is enough, if offered with devotion. Draupadī gave Śrī *Krishna* the fraction of a leaf sticking to the side of a vessel and God granted her endless good fortune. Kuchela gave a handful of parched rice and received from the Lord awareness of His endless Glory.

The riches that you should strive to amass are not fields, factories, bungalows or bank-balances but the wisdom and experience of oneness with the grandeur of the universe and the force that runs it without a hitch. Arjuna is called *Dhananjaya* by *Krishna* because he

had won (*jaya*) such *dhanam* (riches) that saves man; and that cannot be taxed, stolen or transferred. The method of winning these riches is *sadhana*.

Give joy to all. Prema or love is the means to achieve this ideal. When love can bring even God nearer to you, how can it fail where man is involved? *Krishna* could not be bound by any other means. That is the reason why *Sai* has declared:

'start the day with Love;

spend the day with Love,

fill the day with Love;

end the day with Love.

that is the way to God'.

Krishna was known to all as Almighty, All-knowing, All-encompassing, and All-fulfilling. Yet, the enthusiasm to do *Seva* promoted Him to approach Dharmarāja, the eldest of the Pāndava brothers, on the eve of the magnificent *Rājasūya Yajña* [Śrīmad Bhāgavatam, C10, ch. 74] that he had planned to perform and offered to take up *seva* of any kind. He suggested that He might be given the task of cleaning the dining-hall after the guests had partaken of the feast! *Krishna* insisted on outer cleanliness and inner cleansing. Clean clothes and clean minds are an ideal combination.

During the battle of *Kurukshetra*, which climaxed the Mahābhāratha story, *Krishna* served as the 'driver' of the chariot of Arjuna throughout the day till dusk on the field and caused the adjournment of the fight. He led the horses to the river, gave them a refreshing bath and applied healing balms to the wounds suffered by them during the fierce fray. He mended the reins and the harness and rendered the chariot battle-worthy for another day. The Lord sets the example for the devotees to follow. He teaches that service done to any living being is offered to Him and is accepted by Him most joyfully. Service rendered to cattle, to beasts, and to men is laudable *sadhana*.

Krishna does say: 'whoever among men who pronounce the *Pranava* [or Om(kāra) or AUM; primal sound of God, identity of *Krishna* as a transcendental sound vibration] at the moment of death', etc. The word he uses is 'whoever' without any qualification of sex. He does not say 'whoever is authorized or whoever is among the deserving'. The clear intention

of the Lord is to encourage women as well as men to take up *Pranava Upasana*. You will see that I do not discourage any one from the *Upasana*. It is the royal road to spiritual victory which all are entitled to use.

This created Universe has two aspects, one is impermanence (*Anityam*), the second one is unhappiness (*Askulham*). In the Gītā, [ch. 9-33] *Krishna* has said, 'Anityam Asukha Lokam Imam Prapy Bhajaseva Maam'. Nothing in this World can give happiness that is true and lasting. Mistaking the World as 'All' and forgetting the Atman, which alone is eternal and the only refuge, is the greatest folly of man today. Man is pinning all his hopes on slippery work and is madly running after amassing and hoarding wealth. Of course, material needs are to be taken care of but within limits and not at the cost of spiritual values. Money and mansions are not the only wealth. Hoard the wealth of the Spirit. Character is wealth; good conduct is wealth; and spiritual wisdom is wealth.

Workers and peasants - that is the slogan nowadays. These two classes were given their due share of social importance and honor during the *Krishna Avatār*. Now, people are honored even if they grow not food but cash crops. Foreign exchange is what we are after and so, people are encouraged to produce what others can buy not what we need; such as milk and a variety of milk products which are highly nutritious foods. *Balarāma*, [see for example SB, 10-68] the elder brother and an *Avatār* in his own right, had as his weapon the plough. It declared agriculture as a consecrated occupation.

Egoism is the most dangerous illusion that has to be exploded and destroyed. Bhīma had it; but when he could not lift and lay aside the tail of a monkey, who was really *Anjaneya* himself, that bubble was exploded. Arjuna had it one day after the battle. When *Krishna* brought the chariot back to camp, he wanted that *Krishna* should get down first, like all charioteers; the Master must get down later, after the Charioteer opens the door for him. *Krishna* refused and insisted that Arjuna should alight before He should. At last *Krishna* won. Arjuna got down and as soon as *Krishna* left His seat and touched the ground, the chariot went up in flames. In fact, if *Krishna* had gotten down first, the various fire-arrows which had the power of burning the chariot would have hit the target; but due to the presence of *Krishna*, their igneous powers could not manifest themselves. After knowing this, Arjuna was humbled and his egoism had a powerful shock. He realized that every action of *Krishna* was full of significance.

It is when you are in a desperate situation that you call upon the Lord, forgetting your pride and your egoism. The Pāndavas were so full of misery in a worldly sense that

they always had an attitude of prayer. If I had given you all the comforts and opportunities, you would not have come to *Puttaparthi.* Trouble is the bait with which the fish is pulled out of the water. *Kuntī* asked that *Krishna* should continue giving her and her sons all kinds of misery so that He may grant them His Grace continuously [SB 1-8:25].

In the *Manasa-Sarovar* (the deep, placid mind-lake) of every man lurks a poisonous cobra with six hoods: Lust, Anger, Greed, Attachment, Pride and Hate, infesting the air and destroying all who are near it. The Name of the Lord, when it dives into the depths, forces it to come up to the surface so that it may be destroyed. So, allow the Divine in you - the *Krishna*, Lord over the mind - trample on the hissing hood and take out the vicious viper [SB 10-16]; let it vomit the venom and become *Sathvic* and sweet.

Like all Avatārs, *Krishna* announced His advent to the World bit by bit, step by step, testing every time how far the Reality will be accepted by the masses. The signs and miracles were intended, then as now, to proclaim the Avatār.

The One is comprehensive of all this. So, it has no wants, no desires and no activity to realise anything. Śrī *Krishna* tells Arjuna: 'Name Partha asthi Karthvyam, Thrishu lokeshu Kinchava Partha'. (There is nothing I have to do in any of the three Worlds). He has willed the World as his sport. He has laid down that every deed must have its consequence. He is the dispenser of the consequences but he is not involved in the deeds.

One can also be rid of *māyā* if one can discard the three *gunas* from one's make-up. The '*sathyaguna*' too has to be transcended; why? The Gītā directs that even the eagerness to be liberated is a bond. *One is fundamentally free. Bondage is only an illusion*. So, the desire to close the bond is the result of ignorance. *Krishna* says, 'Arjuna, become free from the three *gunaŚ*. In truth, the word '*guna*' means 'rope', for all three '*gunaŚ* bind the '*jīva*' with the rope of desire. Liberation means liberation from delusive attachment or '*moha*'; '*Mohakshaya*', decline in the desire caused by attachment to sensory pleasure.

Dhyana is not mere sitting erect and being silent nor is it the absence of any movement. It is the merging of all your thoughts and feelings to God. Without the mind becoming dissolved in God, *dhyana* cannot succeed. The Gītā declares genuine *dhyana* as: [BG 9:22]

ananyās cintayanto mām

ye janāh paryupāsate

tesām nityābhiyuktānām

yoga-ksemam vahāmy aham

[But of those persons who concentrate on nothing else but Me and who are fixed in devotion in proper worship, I protect the union and to them I carry what they need]. *Krishna* has assured such persons that He would carry their burden and be by their side, guiding and guarding them. Persons adept in this *dhyana* are very rare; most people go through the external exercises only. So they are unable to win grace.

Life is a song, sing it. That is what *Krishna* taught through His life. Arjuna heard that song in the battlefield where tensions were at their highest and when the fate of millions was to be decided by the sword. *Krishna* sang the Gītā for Arjuna to listen to. Gītā means 'Song', and He sang because He was '*Ananda*' wherever He might be, in Gokulam, on the banks of the Yamunā or at Kurukshetra between the warring armies.

Why does He attract all to His Presence? To plough the heart, prepare it for receiving the shower of grace, to grow the seeds of Love, weed it of all evil thoughts which smother the crops of joy and to enable it to gather the harvest of wisdom. That wisdom finds its fulfillment in *Krishna* Himself, for *Krishna* also means the pure essence, the Supreme Principle, the '*Sat-cit-ānanda*'.

Where there is *dharma* there *Krishna* is; so, think for yourself, each one of you, how far have you deserved the Grace of the Lord? You draw Him near; you keep Him far. You entangle yourself, bind yourself, and get caught in the trap. No one is your foe except yourself. No one else is your friend. You are your only friend. *The Guru shows you the road and you have to trudge alone, without fear or hesitation.*

If you ask Me, I will say that the *Gītā* is like a balance: scales, needle and all. The scale on the left is the 7th sloka of the 2nd chapter, speaking of 'kārpanya dosha'.

kārpanya-dosopahata-svabhāvah

prcchāmi tvām dharma-sammūdha-cetāh

yac chreyah syān niscitam brūhi tan me

sisyas te 'ham sādhi mām tvām prapannam

[Being afflicted by the characteristics of miserliness and weakness,
I ask You, confused in the heart about my duty, what would be all-good -
please tell me that in confidence; instruct me as I am surrendered to You
as Your disciple.]

The fulcrum is the 22nd sloka of the 9th chapter, beginning with 'ananyās cintayanto mām';

ananyās cintayanto mām

ye janāh paryupāsate

tesām nityābhiyuktānām

yoga-ksemam vahāmy aham

[But of those persons who concentrate on nothing else but Me
and who are fixed in devotion in proper worship,
I protect the union and to them I carry what they need]

and the scale on the right is sloka 66 in the 18th chapter, speaking of 'sarva-dharmān parityajya'.

sarva-dharmān parityajya

mām ekam saranam vraja

aham tvām sarva-pāpebhyo

moksayisyāmi mā sucah

[Go, leave the variety of religions behind for surrendering to Me only;
I will deliver you from all the consequences of sin, don't worry!]

See how apt the fulcrum sloka is. It speaks of single-minded attention, 'steady, like the needle of a well-adjusted balance'. Really, the Gītā begins with two scales and a fulcrum: the two armies of Righteousness and Unrighteousness with *Krishna*, the Teacher, in the middle.

Prakruthi is dhara, earth and creation. Think of it always. Long for it. Pine for dhara, dhara, dhara and you find you are pining for Rādhā, Rādhā. So, Rādhā is the Becoming and *Krishna* is the Being; the desire of Being becomes the longing of the Becoming for the Being - this is the Rādhā-*Krishna* relationship, which has been sung by seers and poets, calumniated and caricatured by ignorant critics, appreciated and apprehended by aspirants, and analyzed and realised by sincere scholars of spiritual lore.

Welcome all the blows of fate, all the misfortunes and miseries, as gold welcomes the crucible, the hammer and the anvil in order to get shaped into a jewel; or as the cane welcomes the chopper, the crusher, the boiler, the pan, the sprayer and the dryer, so that its sweetness may be preserved and used as sugar by all. The Pāndavas never demurred when disasters fell thick upon them. They were happy that they helped them to remember *Krishna* and call upon Him. Bhīshma was in tears on the arrow-bed, when he was about to pass away [SB 1-9] Arjuna asked Him 'why' and he replied, 'I am shedding tears because the miseries undergone by the Pāndavas pass through my mind'. Then he said, this is done in order to teach the *Kali-yuga* a lesson; never to seek power, position or pelf but to submit to the will of God in a completely resigned way, so that you may be ever happy and unmoved.

The Individual is Arjuna, the universal which inspires him is *Krishna*: Led by the universal, the Individual has to oppose the attractions and delusion of the manifested, the *maya*, and the prakruthi, that is, the Kaurava hordes. The battle depicted in the epic is the inner battle, between the temporary and the eternal, the particular and the universal, the sensual and the super-sensual, the seen and the seer. The *Atma* is described as a streak of lightning in the blue cloud. It is a Gītā (streak in Telugu). Discover the Gītā, then the purpose of Gītā study is fulfilled.

When *Krishna* leapt down from His chariot with the wheel-weapon in His hand to slay Bhīshma, [SB 1-9] Arjuna jumped down with Him and holding both His Feet he prayed 'Oh Lord, you have given word that you will not wield any weapon. Let it not be said that you broke your word to save me from Bhīshma, I am prepared to die'. That was the measure of his Bhakti. Bhīshma too had equal Bhakti. He did not step forward to fight the new challenge nor did he question the Lord. He stood silent drinking in the charm of the Lord and filling himself with the vision of the magnificence of the Lord. That was the measure of the dedication to His will.

Krishna is slandered by ignorant, prejudice critics as 'jaara' and 'chora' and extolled by seekers and sages with the same appellations, 'jaara' and 'chora'. He stole the hearts and the owners were glad of it. He shed light, awakened people and made those, whose hearts he stole, richer and happier. He destroyed all craving for sensual pleasure and sensual knowledge and filled the entire being with thoughts of the Divine. How then can He be referred to as 'jaara' and 'chora'? When the blind leads the blind in this way, both have to fall into the pit.

Krishna was the *Purushothama*, Arjuna the *Narrothama*; It was a friendship between the embodiment of the highest and the embodiment of the best. *Krishna* was the avataric person. Arjuna was the anandic person; it was a coming together of the *Avatramurt*i and the *Anandamurti.* Arjuna was often addressed by *Krishna* as *Kurunandana*. This name has a deep significance. 'Kuru' means 'act, activity, karma'; Nandana means 'happy, delighted'. Kurunandana therefore means 'he who is delighted while engaged in activity'. Throughout the eighteen chapters of the Gītā, Arjuna is alert and active, participating vigilantly in every turn of argument.

Practice the constant presence of God and, learn to offer all your activities at the feet of the Lord as an act of worship. Then they will be free from fault. *Krishna* advised Arjuna to enter the fight and, at the same time, told him not to have 'hatred' towards 'enemieŚ. These may appear to be two irreconcilable attitudes, for war is rage (passion, attachment) and renunciation of hatred is *vairagya* (absence of *raga*). Arjuna asked *Krishna* how he was to reconcile these two attitudes. *Krishna* said, 'mām anusmara yudhya ca' [B.G. 8:7] (keep Me ever in thy mind, and fight. Do not cultivate the egotistic feeling that it is you who is fighting. I am using you as My instrument).

The question on the battlefield was not who was the kin of whom, but who was right and who was wrong; fight for justice, fight for truth, fight for these as *akshatriyu* is in duty bound, and leave the result to the dispenser of all. *Krishna* told Arjuna: 'I am surprised that you should weep, for you are *GudākeŚa* [B.G. 2:9], the conqueror of sleep and ignorance. You do not kill, so don't be so conceited; nor do they die. They have many more things to do; and so they are real deathlesŚ. 'The sentence of death has been already pronounced on their bodies by Me, and you have but to carry out My OrderŚ, *Krishna* said.

Krishna felt that it was time to reveal His Truth and so He just showed all creation in His Mouth when His mother asked Him to show her His tongue [S.B. 10:7], when she suspected He had eaten sand. He made even the longest rope too short to bind Him [S.B. 10:9]. It became the talk of the place and every one felt he had all the fourteen Worlds in Him! *Avatars* choose the time and the mode of announcement of Their advent and Their glory. Even in this *Avathara* such miracles had to be done when I decided that the time was opportune for taking the people into My secret.

When the righteous Pāndavas were harassed by wicked Kauravas, the beauteous *Krishna* appeared and saved them. The Lord can never design violence and blood shed. Love is His instrument, non-violence His message. He achieves the correction of the

evil-minded through education and example. But it may be asked, why did Kurukshetra happen? It was a surgical operation and therefore cannot be described as an act of violence. The Surgeon saves life through the beneficial use of His Knife.

Consider the Name *Krishna* which the Avathar bore; what a significant Name! *Krishna* is derived from the root 'krish' which means (1) to attract (2) to plough and cultivate and (3) the Divine Principle beyond time, space and causation. *Krishna*, like all Avatars, attracts not only seekers, saints and sages but the simple, the innocent and the good. He draws also the curious, the critics, the skeptics and those who suffer from atheism. He draws them towards Himself by the irresistible charm of His Person, by His invincible Look, His Voice, His Flute, His counsel and His undaunted Heroism! He is ever in a state of bliss, spreading harmony, melody and beauty around Him; He sings every where in the peaceful pasture lands of Brindavan and in the blood soaked battle field of Kurukshetra.

The *Gītā* was Arjuna and *Krishna*, though *Krishna* supplemented it with captious explanations of why and wherefore. Arjuna admitted that he was a *prapanner*. He had to surrender to His Wait, so that there was no need for *Krishna* to argue with him. He was convinced of the correctness of His command. Still, in order that Arjuna might fight with a full heart, He gave him the reasons which supported the course that He laid down for him. I too want you to know why I designed it so you should act in a particular manner, and I do not like you to behave in another manner.

Arjuna exclaimed *Krishna* as the Omnipresent, Omnipotent and Omniscient God, when the foe was defeated day after day. But when his son *Abhimanyu* was killed in the conflict he raved in the grief that *Krishna* had not guided him properly and guarded him efficiently. His mind wavered with every wind of fortune. To many the mind is the master of the intellect also. One must be vigilant and preserve the impartiality of instrument called reason of intellect. Clarify reason, then it will reveal God everywhere, even in you once you accept God as the core of the universe, and you have that strong and steady faith.

Krishna, whose advent you should celebrate, is not the cowherd boy who charmed the village folk with His flute, but *Krishna* the indefinable inscrutable Divine Principle that is born in the navel of the body (Mathurā) as the product of Divine Energy (Devakī) that is then transported to the Mouth (Gokulam) and fostered by the Tongue (YaŚodā) as its source of sweetness. *Krishna* is the visualisation of the *Atma* that the repetition of the name grants, the vision was gained by YaŚodā, you must foster that *Krishna* on your tongue. When He

dances on it, the poison of tongue will be ejected completely, without harming anyone as happened when as a child He danced on the hoods of the serpent Kāliya [S.B. 10:16]

I never deviate from truth. Since I recline on truth, I am called Sathya Sai; *Sayi* (as *Śeshasayi*) means reclining. The name is very appropriate, let me assure you. It is only those, who fail to follow My instructions and deviate from the path I lay down, that fail to get what I hold out before them. Follow My instructions and become soldiers in My army; I will lead you on to victory. When someone asks you in great earnestness 'where the Lord is to be found', do not try to dodge the question. Give them the answer that rises up to your tongue from your heart. Direct them. He is here in *Prasanthi Nilayam*. All *Avatāras* teach, as the first step in the long road of '*sadhana*', the giving up of attachment. In the *Treta Yuga*, the *Yoga-Vasishthha* taught the same rule. In the *Dvāpara Yuga*, *Krishna* taught Arjuna to give up *Vishaya-Vasana*, attachment to the objective world. People utter with apparent faith, '*Krishna*, *Krishna*, *Krishna*', but they never give up '*thrishura*' (thirst) for worldly goods or fame. In each yuga, you have the Avatāra of the Lord come to redeem, review and rebuild. At the present time, *Mahāsakthi*, *Māyāsakthi*, and *Yogasakthi* have come all together in One Human Form. Your endeavor should be to draw near and earn grace therefrom.

Rāma, *Krishna* and Sai Baba appear different because of the dress each has donned, but it is the selfsame entity, believe Me. Do not be misled into error and loss. The time will soon come when this huge building or even vaster ones will be too small for the gatherings of those who are called to this place. The sky itself will have to be the roof of the Auditorium of the future. I will have to forego the car and even the airplane when I move from place to place, for the crowds pressing around them will be too huge; I will have to move across the sky; yes that too will happen, believe Me.

See God in every being and then true '*sneha*' will blossom. This type of true '*sneha*' can come only when you follow the advice of *Krishna*: [B.G 12: 13-14]

advestā sarva-bhūtānām

maitrah karuna eva ca

nirmamo nirahankārah

sama-duhkha-sukhah ksamī

santustah satatam yogī
yatātmā drdha-niscayah

mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

"He who has no trace of hatred towards any creature, who is friendly and compassionate towards all, who is free from the bondage of ' I ' and ' mine ', who takes pain and pleasure as equally welcome and who is forbearing in spite of provocation". Grow these qualities in you, for they are the signs of true '*sneha*'. It is only when you are proceeding on the Godward journey along the nine stages of *Bhakti* that you can attain this divine ideal of true friendship.

Remembering the Lord by means of His name is enough to save man. The Lord is '*Anandamaya*'; He is also '*Ananda*'. That '*Ananda*' is to be tasted through the name. It is '*Sat-cit-ānanda*' [eternity, consciousness, bliss, main qualities of *Krishna*]. You may doubt whether such a small raft as Rāma, or Sai or *Krishna* can take you across the boundless sea of *samsara*. People cross vast oceans on a tiny raft; they are able to walk through dark jungles with a tiny lamp in their hands. The name or even the pranava [primal sound of God, identity of *Krishna* as a transcendental sound vibration], which is smaller, has vast potentialities. The raft need not be as big as the sea!

Human desire is illimitable and without end. It makes you pursue the mirage in the desert; it makes you build castles in the air; it breeds discontent and despair once you succumb to it. But develop the thirst for *Krishna*; you discover the cool-spring of *Ananda* within you. *Krishna*-nama makes you very strong and steady; it is sweet and sustaining.

Prayer is the very breath of religion for it brings man and God together and with every sigh nearer and nearer. Dhyana is the process of listening to the song celestial, the flute of *Krishna*, with the mental ears alert on the melody. Yoga is the merging of the mind in the bliss of self-forgetfulness when the music fills the consciousness.

We shall act ever as if we are in the presence of God, as if God is watching and weighing every thought, word and deed. See yourselves in all; See all in yourselves; that is the road to lasting peace and joy. Let us not seek the outer empire; let us become the rulers of the inner empire. Let us not try to defy the outer enemy, leaving the inner foe to grow in striking power. We have Krishna with us, and so, who can defeat us? We shall win through winning His grace.

When Avatāras come, they choose the time and the place, clan and the family, and they decide and bring the comrades and the coworkers. When Rāma came, Śesha, Sankha, Chakra and other inseparable adjuncts of the Lord also incarnated; they also came down in

order to taste the sweetness of the Lord's company and service. Rohini, under which *Krishna* was born, is related to the attainment of yogic success and the powers that flow from it.

How can darkness conquer or stand up to light? *Krishna* is '*Premaswarupa*' [embodyment of love] and He can be won over only by '*prema*'. Audacity cannot approach Him. Actors in films, however, correct their accouterments (equipment) and intonation; they can never be the real. Not even the biggest scientist can understand Me by means of the categories to which he is accustomed. I always smile at those who deride Me and even those who praise Me. I am always full of '*santhosh*', [peace, contentment, happiness] whatever may happen. Nothing can come in the way of My smile. Derision and calumny only tend to make it grow better and happier.

Even when divinity comes down as *Avatāra*, man is unable to pierce the veil and revere the divine. Lord *Krishna* says that people are unable to recognise the divinity that is He, because they deem Him to be merely human. Only those who are aware of the current within, the *Atma*, can identify the source of power before them.

Some of you claim to be *Saibhaktas*, *Rāmabhaktas*, and *Krishnabhaktas*. But unless you are perfect instruments in His hand, you do not deserve that name. For example, Bharata can call himself Rāmabhakta. He lived with Rāma-Nama in every breath; he suffered as much as Rāma; he was as much as anchorite as his brother; so, he too became *Shyama* (dark-skinned) like Rāma.

This created Universe has two aspects. One is impermanence (*antiyam*). The second one is unhappiness (*asutham*). In the *Gītā*, *Krishna* has said '*anityam asukham lokam imam prāpya bhajasva mām*', [B.G. 9:33] nothing in this world can give happiness that is, true and lasting happiness. Mistaking this world as 'All' and forgetting the Atman, which alone is eternal and is the only refuge, is the greatest folly of man.

To have faith you must dive deep into the inner mystery of the *Avatārs*, like *Rāma* or *Krishna*, and not lose your way in the tangle of the outer events and emotional conflicts, the external adventures and activities. Do not take *Rāma* as a brother, son and husband, entangled in the personal calamity of having his wife kidnapped and heroically rescuing her. You can be moved into the adoration only by diving into the cool depths of the inner mystery. This process was specially discovered by the sages of the inner mystery. It was specially discovered by the sages of India, and so, India rose to the status of the whole world.

When a *namavali* extols *Śiva*, the next one will have to be on *Krishna*, the next on *Rāma* and so on. A person whose favorite form is *Rāma* or *Śiva* will feel neglected if, out of inadvertence, you stick to only one form. Let the atmosphere of *Bhajan* be free from competitive conceit and fanaticism. This is My advice.

The saints and sages of India and even the incarnations that God vouchsafed to take in this land, have proclaimed and practiced the ideal of service to fellow beings. *Krishna* drove the chariot of Arjuna during fateful days when the fortunes of the *Pāndavas* were decided at the point of the sword. Imagine the Lord of the Universe holding the reigns of Arjuna's horses. Note how *Hanumān* was elated when he rose to the status of the servant of *Rāma*.

One day, *Anjaneya* (*Hanumān*) appeared in a garden on the outskirts of *Dvārakā*. *Krishna*, who heard about the pranks of the strange monkey, directed *Garuda* to proceed and scare the animal out of the city limits. *Garuda* failed, even though he later took the entire army with him for the fray. His pride was humbled. *Krishna* sent a message through him to the monkey, who had declared himself as *Anjaneya*, that he should deign to come to *Krishna*'s court. But *Anjaneya*, recognised only *Rāma* and would obey only *Rāma*. So *Krishna* had to send another message that *Rāma* was calling him to His audience hall! Devotion compels the Lord to yield to the whims of His servants. *Anjaneya* hurried to see *Rāma* and *Krishna* gave him the *dharsan* of *Rāma* Himself.

Dharma purifies the mind and leads you to God. It creates a taste for the name and form of God. When you love the name and form of *Krishna*, you will naturally respect and obey the *command (agna) of Krishna*, which is found in the *Bhagavat Gītā*. Have the name on the tongue and the form in the eye, and the demon called *aasa*, *unending desire*, will fly from your mind, leaving joy and content therein. This kind of constant dwelling on the indwelling God will promote love for all beings. You will then see good in others and you will strive to do good to others.

****

Videos

Birth of Krishna - Sri Sathya Sai Speaks (9 min):

https://youtu.be/hK1kzVYl04A?si=ws1hH9XLjgtvzVmm

Krishna's 8 wives and 16,000 gopikas - inner significance - Sri Sathya Sai Speaks (6 min):

https://youtu.be/icHcE4puYJ0?si=Y3ZrW96mi9_6qAF4

Gopikas poetically describe about Krishna - Sri Sathya Sai Speaks (3 min):

https://youtu.be/IpPMDsrnHDQ?si=Y4zhxl4AE06r4q8X

Bless me with difficulties - Kunti's wish to Krishna - Sri Sathya Sai Speaks (1 min):

https://youtu.be/BthqOEkZT8w?si=xukOhhDCGxvK1cBj

Mysterious connection between Krishna and Sri Sathya Sai Baba - by Aravind Balasubramanya (14 min):

https://youtu.be/W7M8zP5Sa0U?si=kK5zGixQ-wYZmr3e

My devotees will never suffer (9 min): https://youtu.be/1P6XxvSf33U?si=c7YAhK5Ld0GLfg0i

Do little and God will give you infinite - Sri Sathya Sai Speaks (8 min):

https://youtu.be/OEs99OT7pDc?si=5ZBEOdbVenmDns8l

Contemplate on the name of Krishna - Sri Sathya Sai Speaks (1 min):

https://youtu.be/dHlh8e_p-yE?si=xY-uL5jpQ4ePAsFS

How Lord Krishna gave Gita in 2 minutes - Sri Sathya Sai Speaks (1 min):

https://youtu.be/bX8IkY2iH_U?si=ZgJgjCzVekU5nGbf

Radha Ashtami - Krishna's sacrifice for Radha - Sri Sathya Sai Speaks (4 min):

https://youtu.be/SCPyIi_M5jw?si=sZZV3qQBbEO_ui65

How our body is like Krishna's flute - Sri Sathya Sai Speaks (3 min):

https://youtu.be/zPm7ZubUgoM?si=vNqt4f4I_mkzJ1sa

Yashoda's thoughts when Krishna showed her 14 worlds - Sri Sathya Sai Speaks (3 min):

https://youtu.be/SsrADPWTDwI?si=vxP3LPU7vjH4K52K

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**

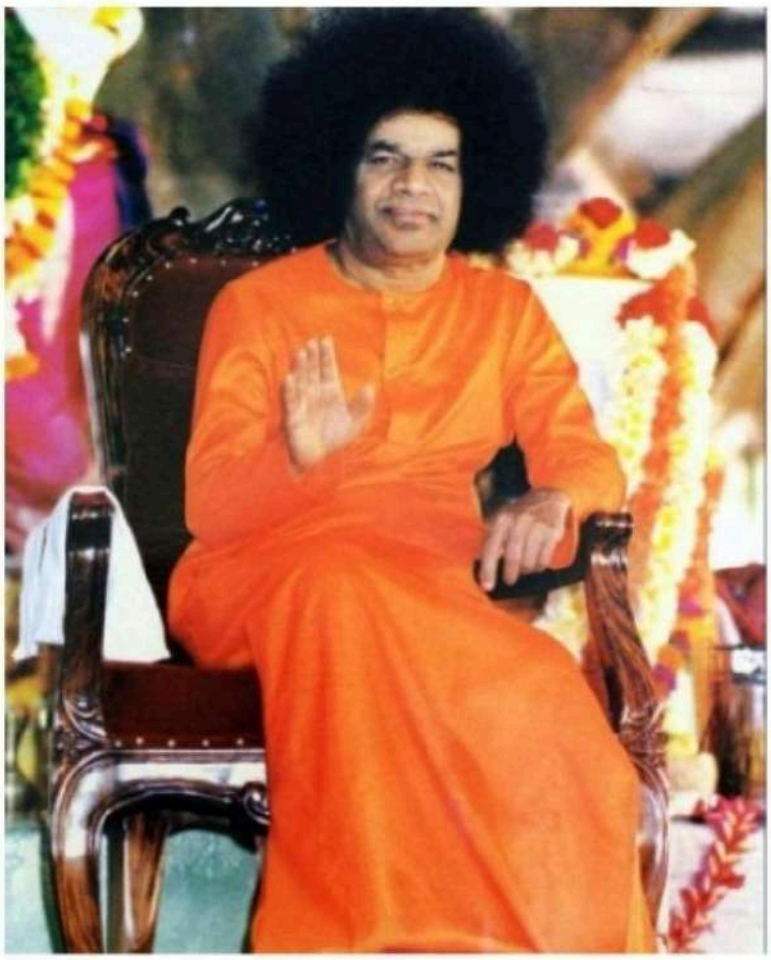
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Sri Sathya Sai Baba's sayings on Lord Shiva, Vishnu and Subrahmanya (Murugan)

Compiled by
Dr. M. Thirumaleshwar
formerly:
(i) Professor, Dept. of Mechanical Engineering,
St. Joseph Engineering College,
Vamanjoor, Mangalore – 575 028, India
(ii) Principal, Vivekananda College of Engineering and Technology,
Puttur (D.K.) – 574 203, India
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION..... 2
CONTENTS..... 3
PREFACE..... 5
Ref: https://www.sathyasai.org..... 6
Introduction..... 6
Sri Sathya Sai Baba's Teachings..... 6
Ref: AI Overview..... 7
Lord Shiva, Vishnu and Subrahmanya..... 7
Elaboration:..... 7
1. Sri Sathya Sai Baba Speaks on Lord Shiva..... 8
Ref: AI Overview..... 8
Key Points from Sri Sathya Sai Baba's teachings on Shiva:..... 8
Ref: https://saispeaks.sathyasai.org..... 9
The Shiva in All - discourse by Sri sathya Sai Baba on Feb. 20, 1974..... 9
Meaning of worship of the Snake..... 10
Every appellation of God has deep significance..... 10
Strengthen the belief that all objects belong to God..... 11
Shiva is eternally auspicious..... 11
Do not get too bound with, or give up, the world..... 12
When desire is destroyed, Love reigns supreme..... 12
Shiva is the source of Bliss..... 13
All beings are actuated by the same Divine Power..... 13
Ref: https://sathyasaiwithstudents.blogspot.com..... 14
Symbolism of Shiva and Inner Significance of Shivaratri..... 14
Ref: https://archive.sssmediacentre.org/..... 17
THE PERSONA OF SHIVA..... 17
Watch this Video: Shivaratri celebration in Prasanthi Nilayam in 1960's and 70's..... 17
The Mind-Moon Connection..... 18
The Enchanting and Enigmatic Form of Shiva..... 19
Sai Shiva in Kaliyuga Kailasha..... 20
The Latent Lessons in the Potent Form..... 21
Attaining the Impenetrable Shiva..... 25
Videos..... 28
2. Sri Sathya Sai Baba Speaks on Lord Vishnu..... 29
Ref: AI Overview..... 29
On Lord Vishnu..... 29
Here's a more detailed look:..... 29
1. Vishnu as the All-Pervading Principle:..... 29
2. Vishnu as the Protector:..... 29
3. Vishnu and the Trinity:..... 29

4. Importance of Respecting the Mind:....29
5. Vishnu in the Context of Avatars:....29
6. Sai Baba as an Avatar:....30
Ref: saispeaks.sathyasai.org....31
God: the Trinity and the Cosmos - Excerpts From Divine discourse of Feb. 28,1995....31
Three Divine Agencies....31
"G-O-D" combines the three aspects....31
Nine forms of propitiating the deities....32
Omnipresence of the absolute....32
Surrender to God....33
God cannot act against the cosmic code....33
Total surrender is essential for Divine realisation....33
Vishnu Sahasranama....34
Ref: AI Overview....34
Key points about the Vishnu Sahasranama:....34
Vishnunamam with English translation....35
Ref: https://www.jkyog.org/blog/vishnu-sahasranamam-in-english....35
Introduction....35
Some extracts are given here:....35
Atha Dhyanam....36
Phala Shruti....37
Videos....43
3.Sri Sathya Sai Baba speaks on Subrahmanya (Murugan)....44
Ref: perplexity - AI....44
Sri Sathya Sai Baba speaks about Lord Subrahmanya (Murugan)....44
Key Message:....44
Citations:....45
How did Sri Sathya Sai Baba describe Lord Subrahmanya's form and significance....45
Form of Lord Subrahmanya:....45
Significance of Lord Subrahmanya:....45
Key Message:....46
Citations:....46
Ref: saibaba.ws....46
The Divine Guardian....46
Mrs. Bhat prays to Lord Subramanya, and Baba responds....46
Ref: sathyasaiwithstudents.blogspot.com....49
Sri Sathya Sai installed the Subrahmanya idol and ascended....49
the golden chariot as predicted in the Naadis....49
Bhagavan's discourse....50
Videos....53

PREFACE

This free ebook gives briefly the info about: “**Sri Sathya Sai Baba's sayings on Lord Shiva, Vishnu and Subrahmanya ”.**

.This free ebook first gives a brief Introduction, and then there are 3 main chapters, viz Sri Sathya Sai Baba's sayings on: (i) Lord Shiva (ii) Lord Vishnu, and i (iii) Lord Subrahmanya(Murugan). In each chapter, first a summary by AI Overview is given. Then, the info required is collected from Sri Sathya Sai Central Trust Website, and also from Sri Sathya Sai International Website, other relevant websites, YouTube..etc. Videos at the end of each chapter give quite a lot of information by Sri Sathya Sai Baba, Pandits, Scholars, Swamijis…etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
June 2, 2025
Email: tmuliya@rediffmail.com

Ref: https://www.sathyasai.org

Introduction

Sri Sathya Sai Baba's Teachings

At the age of 14, Sri Sathya Sai Baba declared to his parents that he had come to this world with a mission to re-establish the principle of Righteousness, to motivate love for God and service to fellow man. Since then, he has consistently called on all mankind to *Love All, Serve All* and has repeatedly asserted that the essence of all scriptures is *Help Ever, Hurt Never!*

Sri Sathya Sai Baba began his role as a universal spiritual teacher at a very young age before he turned 14, through folk songs, theater, exposition from scriptures and personal example the virtues of living a purposeful life. His family, classmates, teachers and others in the village were astounded by the extraordinary simplicity and clarity of His message. For more than five decades, Sri Sathya Sai Baba communicated His message of love, universality and spirituality to a diverse audience from different faiths, countries, culture and traditions.

Through his speeches and writings, Sathya Sai Baba has offered a veritable ocean of knowledge and guidance on all aspects of spiritual, religious, and value-oriented living. He has often repeated that it is not necessary to drink the whole ocean to know its taste, that it is not necessary to read all scriptures to live a life of joy, peace, and love. It is enough to put into practice one aspect of spiritual teaching.

Sri Sathya Sai Baba says that we are all embodiments of God —we *are* God— and that the chief goal of our lives as humans is to realize that we are God, to experience that we are Divinity, to achieve "enlightenment". Sri Sathya Sai Baba said in 1953 that, "there is no escaping it; all creatures have to reach God some day or other, by the long route or by the short route." He mentioned this topic of realizing who we really are in almost every one of his approximately 1500 published discourses.

The uniqueness of His style was that He explained age old concepts with new insights and examples that addressed the needs of the modern society. He repeatedly emphasized that He had come to reconstruct the ancient highway to spirituality and not to found a new religion or cult. His writings and discourses have been carefully documented.

A few drops of the ocean of Sathya Sai Baba's teachings, an attempt to encapsulate its essence, follows. Sathya Sai Baba urges mankind to:

- Believe in God --for there is only ONE GOD for all mankind, though He may be called by many names.
- Follow sincerely their respective religions and live their daily lives in consonance with the teachings of good behavior and morality.
- Respect all other religions --for no religion advocates the negative and lower qualities of man.
- Perform selfless service to the poor, the sick, and the needy without thought of reward or fame.

- Cultivate in people's lives the values of Truth, Right Conduct, Peace, Love, and Nonviolence and promote these values among all.
- Be patriotic and respect the laws of the country in which they live.

******

Ref: AI Overview

Lord Shiva, Vishnu and Subrahmanya

Sri Sathya Sai Baba often spoke of Lord Shiva, Vishnu, and Subramanya (Murugan) as aspects of the one Godhead. **He viewed them as embodiments of divine qualities, with Shiva representing the destructive force, Vishnu the preservation force, and Subramanya (Murugan) the wisdom and strength to guide and protect**. Baba also emphasized that these deities are not separate, but rather different facets of the same divine reality. [1, 2, 3, 4, 5]

Elaboration:

- **Lord Shiva:** Baba often referred to Shiva as the embodiment of the destructive force, responsible for removing the old and making way for the new. He also highlighted Shiva's connection to Lord Sai, viewing him as the very incarnation of Lord Shiva. [1, 1, 3, 3]
- **Lord Vishnu:** Baba saw Vishnu as the preserver, maintaining the cosmic balance and guiding humanity through the ages. He also connected Vishnu to Lord Sai, seeing him as the incarnation of Krishna, a form of Vishnu. [1, 1, 3, 3]
- **Subramanya (Murugan):** Baba praised Subramanya as the son of Shiva, embodying wisdom and strength. He is depicted as the commander of the celestial army and the protector of the righteous. Baba often included Subramanya in his bhajan lyrics, recognizing him as an important aspect of the divine. [1, 1, 2, 2, 6, 6, 7]
- **One Godhead:** Baba emphasized that these deities are not separate, but different aspects of the same divine reality, with Lord Sai being the supreme incarnation. He believed that worshipping any of these deities is ultimately worshipping the one God. [1, 1, 3, 3]
- **Sai Baba as the embodiment of all deities:** According to a Sai Rhythms song, Baba is described as the incarnation of both Lord Shiva and Lord Narayana (Krishna), signifying his role as the embodiment of all divine aspects. [3, 3]
- **Sai Baba's message:** Baba's message was to cultivate love, truth, and righteousness, and to see the divine within oneself and others. He emphasized that all paths lead to the same divine reality, and that love is the ultimate path to God. [8, 8, 9, 9]

AI responses may include mistakes.

[1] https://sairhythms.sathyasai.org/song/swaminatha-sai-karuna-sindhu-paahi
[2] https://www.youtube.com/watch?v=mWBtiHTW5ew
[3] https://sairhythms.sathyasai.org/song/vishwadhari-shiva-avatari
[4] https://tiruchendur.org/kanda.sasti.introduction.htm
[5] https://giri.in/products/shree-murugan-homam-subramanya-homam-subramanya-swamy-homam
[6] https://sairhythms.sathyasai.org/song/glossary/subrahmanya
[7] https://timesofindia.indiatimes.com/religion/rituals-puja/subrahmanya-shashti-2022-know-everything-about-lord-kartikeya/articleshow/95790214.cms
[8] https://www.srisathyasai.org/pages/sai-article-the-message.html
[9] http://saibaba.ws/quotes/humanvalues.htm

****

1. **Sri Sathya Sai Baba Speaks on Lord Shiva**

Ref: AI Overview

Sri Sathya Sai Baba's teachings emphasize that Shiva is not a distant deity but rather a principle inherent in all beings, a principle of divine power and consciousness. He speaks of Shiva **as the source of bliss, the embodiment of nectar, and the remover of sorrow**. Sai Baba encourages devotees to live up to their Shiva-Swaruupa, their divine nature, by eliminating attachment, hatred, and desire, thus experiencing the inherent divinity within. [1, 2, 3]

Key Points from Sri Sathya Sai Baba's teachings on Shiva:

- **Omnipresence:** Sai Baba highlights that Shiva is not confined to a specific location like Kailash, but is omnipresent, pervading all things. [2, 2]
- **Inner Divinity:** He emphasizes that experiencing Shiva means recognizing the divine within oneself, achieved by eliminating attachment and hatred. [2, 2, 3, 3]
- **Sadhana:** Sai Baba stresses that the true sadhana (spiritual practice) is to eliminate desires and hatred, which obscure the divine presence within. [2, 2]
- **Living in the Presence of Shiva:** He encourages devotees to live in the constant awareness of Shiva's presence. [3, 3]
- **Shiva as the Source:** Sai Baba views Shiva as the source of bliss, the embodiment of sweetness, and the one who removes sorrow. [1, 1]
- **Shiva-Swaruupa:** He emphasizes that every being is of the nature of Shiva, and living up to this divine status involves overcoming the ego and identifying with the divine. [1, 1, 4, 5]

- **The Shiva Principle:** Sai Baba also discusses the Shiva Principle as a creative force, a source of power and prosperity, and a living force within every human being. [6, 6]
- **Maha Shivaratri:** He highlights the significance of Maha Shivaratri as a time to celebrate the divine and focus on the Shiva principle. [7, 7, 8, 8]
- **Lingam:** Sai Baba emphasizes the importance of the Lingam as a form symbol of God. [3, 3]

In essence, Sai Baba's teachings on Shiva are about recognizing the divine within oneself, eliminating ego and desires, and living in accordance with the inherent divine nature of all beings. [1, 2, 3]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/shiva-all
[2] https://www.facebook.com/SRI.SATHYA.SAI.BABA/posts/om-namaha-shivayawho-is-lord-shiva-and-where-is-he-to-be-found-many-answers-are-/10158917531166119/
[3] https://saispeaks.sathyasai.org/discourse/mahaashivarathri
[4] https://serenityspaonline.com/shiva-the-auspicious-one/
[5] https://timesofindia.indiatimes.com/religion/hindu-mythology/the-three-incarnations-of-sai-baba/articleshow/70581889.cms
[6] https://www.youtube.com/watch?v=c_56AZl5Jjs
[7] https://www.youtube.com/watch?v=9x0GA_RdU-A
[8] https://www.sathyasai.org/eternal-companion/volume3/issue3

Not all images can be exported from Search.

*****

Ref: https://saispeaks.sathyasai.org

The Shiva in All - discourse by Sri sathya Sai Baba on Feb. 20, 1974

Shivoham, Shivoham - was the exclamation that rose from the souls that knew the Truth in a flash of illumination, after long years of cleansing the mind through the process of thapas (penance). I am Shiva; Shiva am I - Though denoted by many names and recognised in many forms, the Divine Principle is One, without a second. It is Shivam and it is latent in each being, including man. Holy days are to be spent in the contemplation of this Truth and in special exercises to make oneself fully conscious of one's Divinity. God is the seed, which has expressed itself as all this. But, this fact, so deeply implanted in the hearts of every Indian for centuries, has been overlaid by veils of doubt and man has lost the courage and the energy that the faith had given him so long. This was the very core of Indian culture, but, children of India have neglected and very nearly lost this precious heritage. The fascination for Western fashions of thought weakened the belief in one's religion; that led to the giving

up of the disciplines which shaped one's daily life; this in turn led to deterioration in moral standards; this has bred misery, disunity, hatred and disgrace. It is time to open one's eyes to the tragedy and retrace the steps.

Meaning of worship of the Snake

The saints and seers of this land never spoke lightly or acted irrelevant. They had the good of the generations always in view. When they invested some places as holy and named some days as sacred, they also prescribed the rules and ceremonials to be observed by pilgrims and Sadhakas (spiritual aspirants), so that time, expense and effort could be used for the expansion of Love and the education of the instincts and impulses. The object of every rule was to bring the realisation of the Atma, as one's Reality, a few steps nearer. For, the Atma in the individual is the Atma in all; Shivoham is the Truth; and the Truth alone can make man free and full of Bliss.

Take one prescription, the worship of the Snake. Those afflicted with barrenness or serious illness or skin diseases of virulent types vow to proceed on pilgrimage to shrines of Subrahmanya (conceived in the form of a Snake). People laugh at this practice. "Indians offer adoration to snakes, because, in their opinion, they have poison in their fangs!" The Truth is quite otherwise. The inner meaning of snake worship is quite different. The spinal column of man ending with the 'thousand-petalled lotus' in the brain is very much like a serpent poised on its tail with a hood widely spread. In the science of Kundalini Yoga, the vital energy of man lying dormant like a coiled snake, at the bottom of this column in the lowest Muladhara Chakra (the Basal Plexus) is awakened and aroused, so that it courses up through six more wheels (centres of superior consciousness) until it reaches the Sahasrara (thousand-petalled Lotus Energy Centre) at the very top of the skull. The passage for the Kundalini is through the Sushumna nerve in the centre of the spinal column. The worship of the Snake, ridiculed as superstition, is the symbolic counterpart of this great Yogic Sadhana which confers vigour and vitality.

Every appellation of God has deep significance

Take the demarcation of Thirupathi as a holy place of pilgrimage; Lord Venkateshwara, the deity worshipped there is called the Lord of the Seven Hills, for Seven Hills have to be climbed before the Temple is reached. Obviously the six Chakras (energy centres) and the Sahasrara are indicated here, for in Raja Yoga, the supreme is revealed, only when the individual raises the Vital Energy - the Kundalini Shakthi - up to the seventh stage. One of the hills is named Seshagiri, meaning Snake Hill. From the plains, the range gives the appearance of a snake with a raised hood.

And, what exactly does Subrahmanya mean? Spend a little thought on that. It means, 'He who has attained the realisation of Brahman the Universal Absolute, the Primal Cause, the Cosmic Consciousness.' Every appellation of God has deep significance. In the Vedas, Vishnu, for example, is named Parama. It means Paramanu, the Atom: He is omnipresent, as omnipresent as the atom, found as the substance and substratum of the Universe. Vishnu is the cause as well as the effect, for, there was nothing else when Time began. The One became many; the many disappear, the One remains.

Cattle are different from horses; true. But, when four-footed animals are considered, they are both the same. Under 'animals' a vast variety of beings are included. Thus it goes on, until only One is.

Strengthen the belief that all objects belong to God

To teach the Unity behind the appearance of multiplicity, that is to say, to help realise the Adhwaitha (Non-dual nature of Existence), Shankara, the greatest expounder of that school of thought, established four seats of practical philosophy called Mutts in the four regions of India. The very first step in the endeavour to realise this Unity was, according to him, Upasana or Worship of the concrete symbol of God, which gives one the experience of the ecstasy of Union. One day, Shankara was seated in meditation on the bank of the Ganga River. Suddenly, he exclaimed, "Lord! I am yours; but, surely, you are not mine." His pupil, Thotakacharya was by his side then; he was astonished at this statement, which, according to him, went against the Adhwaithic stand. So, he asked him how he could ever declare any distinction between I and you. Shankara replied, "The waves belong to the Ocean; but, the Ocean does not belong to the wave. The wave is the ocean, but the Ocean is not the wave." The main point to be attended to is, the elimination of the ego, the elimination of the identification with the body and its needs, satisfiable through the senses. For, you get joy when these needs are fulfilled; grief when they are not, anger when something comes in the way, pride when you win over that opposition. To eliminate the ego, strengthen the belief that all objects belong to God, and that you are holding them on trust. This would prevent pride; it is also the truth. Then, when you lose a thing, you would not grieve. God gave; God took away. Of course you hear almost all talking in this strain and advising this reaction. But very few follow that advice themselves. This is the sin of all sins; saying one thing and acting quite the opposite, denying in practice what you assert as precept.

Shiva is eternally auspicious

Shiva is known also as Eeshwara, the 'repository of all the resources essential for Prosperity. The most important resource is Jnana (Spiritual Wisdom). Three kinds of Jnana are demarcated: Jeevaprajna (concerning the individualised Divine), Eeshwaraprajna (concerning the Cosmic- Manifestation of the Divine) and the Atma Prajna (Concerning the Universal Absolute of which the individual is the temporary-particular). This is also mentioned in some other texts as Delta-prajna, Jeeva-prajna and Atma- prajna, but the meaning of the words is the same as in the other list. Eeshwara confers the Aishwarya of Jnana. He is also known as Shankara, and sages have experienced Shiva as conferring Sam or auspiciousness of all kinds, Happiness in all ways. Shiva is eternally auspicious; He does not come embodied in other forms, with other names, as often as Vishnu. So, He is not described as Shri Shiva or Shri Shankara or Shri Eeshwara. Shri is inherent in His very Person and so it is superfluous to add Shri to His Name. When you realise Shivoham (I am Shiva), then, you have all the happiness, all the auspiciousness that there is. Shiva is not to be sought on the peak of a distant range of mountains, or in some other special place. You must have heard that sin and merit are inherent in the acts that men do; so too, Shiva is inherent in every thought, word and deed, for He is the Energy, the Power, the Intelligence that is behind each of them. All energy, power and intelligence are in you; you need not search for them outside yourselves. God who is manifesting as time, space and causation is

in you; why then do you feel weak and helpless? Man is tossed about by his ambitions and the craving to fulfil them. But, he must first know where he stands and where he should decide to reach. Now, his efforts are wanton and wasteful. He is an expert in mathematics, but, unable to do a small sum in arithmetic. He has mastered algebra, but is unable to measure the area of his home. He knows botany, with all its Latin names; but, ask him about the uses to which the common thulasi plant and its leaves can be put; he has no answer. He has mastered all the physical exercises taught to him; but, he is helpless when asked to sit in Padmasana. He can talk loud and long on Moksha and of its being the final goal; but, he does not know that he 'is already free; he imagines himself as bound and.behaves as such.

Do not get too bound with, or give up, the world

Attachments to illusory objects bind him. When the illusory nature of the objects is revealed, the attachment falls off and he is free. These attachments persuade him to tarnish the acts of worship also; for, he prays to God for granting him trivial boons. Pray to God for God; do not use Truth to achieve Untruth. Have the inner vision, not the outer. Do not be attracted by the objective world; concentrate on the subjective world. You do not scatter seeds on the surface; you plant them deep enough for the roots to get a foothold. Do not dig the seeds into the soil too deep. Follow the middle path. Do not tighten the strings of the violin or veena too much; nor leave them loose. Do not get too bound with the world; do not also give it up. The Shivarathri Festival, as celebrated here, is an example for you. You might ask, "Swami has often declared that all days are holy days, that there is no special rite or ritual that has to be observed on any single day; but, Swami Himself is pouting vibhuthi (holy ash) on the Idol and calling it abhisheka (anointing the idol); is this right?" Swami is doing so, to teach you a lesson.

When desire is destroyed, Love reigns supreme

The Vibhuti Abhisheka has a potent inner meaning which Swami wants you to grasp. The Vibhuthi is the most precious object, in the truly spiritual sense. You know that Shiva burnt the God of Desire or Kama, called Manmatha (for he agitates the mind and confounds the confusion already existing there) into a heap of ashes. Shiva adorned Himself with that ash, and thus He shone in His Glory, as the Conqueror of Desire. When Kama was destroyed, Prema (Love) reigned supreme. When there is no desire to warp the mind, Love could be true and full. What greater offering can you give God to glorify Him than the ash signifying your triumph over tantalising Desire? Ash is the ultimate condition of things; it cannot undergo any further change. The Abhishekam with Vibhuuthi is done to inspire you to give up desire and offer Shiva the ashes of its destruction as the most valuable of all the articles you have earned. Ash cannot fade as flowers do in a day or two; it does not dry and disappear or get soiled and non potable as water does; it will not lose colour as leaves do, in a few hours; it does not rot as fruits do in a few days. Ash is ash for ever and ever. So, burn your viles, your vices, your bad habits; worship Shiva, rendering yourselves pure in thought and word and deed.

Shiva is the source of Bliss

Shiva is worshipped with the three-leaved bilva, for, He is immanent in the three worlds, in the three phases of Time, in the three attributes of Nature. He removes the three types of grief; He has no basis outside Him; He is the source of Bliss; He is the embodiment of the sweetness and efficacy of Nectar. Since every being is Shiva- Swaruupa (of the nature of Shiva) - for without Shiva, it is mere 'shava' (corpse) - man has to live up to that Divine status. Scholars and Pandiths who propagate Dharma (right action) in our country are doing great disservice, for, they cast doubts on the very majesty of Godhead. Swami Karunyanandha spoke now of the episode where Brahma became jealous of Krishna, and stole the cows and cowherds from Him in order to bring discomfiture on Him. He said Krishna created the same number of cows and cowherds, everyone exactly similar, and thus, foiled Brahma's conspiracy. People who hear such tales will naturally wonder how Gods can be envious of each other just like human beings; their faith in the Divine will be undermined thereby. These scholars are more 'intent on exhibiting their textual scholarship, than revealing the Glory of God. They do not mind the damage they cause to the very cause they are pleading for. There was an old woman in a village,-some years ago. She sold a patch of land that she owned, and with the money, she had four gold bangles made, two for each arm. She wore them with great joy and went along the streets very proud of her new acquisition. But, she was disappointed, because no one in the village turned aside and looked at her bangles; she could as well have not worn them, for the villagers did not notice any difference in her. She tried various means to attract their attention towards the bangles, but, without success. One night she could not sleep at all, for, this neglect pained her much. At last she got a brilliant idea which, she decided, must succeed; the villagers must be drawn to notice the bangles.

All beings are actuated by the same Divine Power

Next day, after sunrise, she set fire to her own dwelling house! When the flames rose, and commotion ensued, the villagers rushed towards her, sitting and wailing in front of the burning house. She shook her hands pathetically, at the faces of the frightened villagers, causing the bangles to jingle and shine in the red light of the high flames, crying out, "Alas! My house is on fire," "O, pity my fate," "God, don't you see my plight?" Everytime she shouted a sentence, she put out her arms vigorously at someone, so that she or he could not miss sighting the bangles. The pity of it! She was so anxious to exhibit her bangles that she did not care for her house itself; the house was on fire but she was happy her bangles were noticed. The scholars who are lost in admiration of their own cleverness are as foolish as this old woman. Do not say or do anything that will bring Indian culture into disrepute, or that will undermine the faith of people in Goodness and in God. Do not claim to be - orthodox and encourage heterodoxy or heresy. Cast aside the desire for happiness and prosperity, do not moan that you do not secure Heaven; it does not matter, if you are smothered by difficulties. Stand up boldly in defence of the honour of your country. That will bring you all happiness and prosperity, all the Grace you yearn for.

Indian Culture teaches that all beings are actuated by the self-same Divine power, blessed by the self-same Divine grace. So, love all. Do not develop jealousy or hatred. There are many Sadhakas (spiritual aspirants) who enjoy perfect calmness and equanimity while sitting

in Dhyana (meditation) or while in the Puuja (worship) room before the shrine. But, once they rise and come out into the open, they behave like demons. The Geetha says, Sathatham yoginah - "Be in Yoga, always." Be immersed in love, with no trace of pride or envy. This is the highest sadhana (spiritual practice). At the present day, all grades and groups of people all over the world resort to violence and hatred in order to satisfy their desires and demands, bringing about fear, anxiety, panic and revolution. The gains through such tactics are not much; the gains will be greater and more lasting if the path of love, tolerance and peace is followed.

Love brings people together; hatred drives them apart. You cannot be happy when you cause misery to others. God showers Grace when the nine steps of bhakthi (devotion) are observed. Masters or rulers can be won over by the same means - sacrifice, love, devotion, dedication in the path of duty. When success is achieved by means of unrest and violence, it has to be preserved and prolonged only by further unrest and violence. Therefore, let this be the lesson of Shivarathri for you: Shiva is in all beings and all things. He is the inner motivator. Be aware of this always; do not cause pain to any one, do not harm or injure anyone, or hurt his self-respect. Love all alike, cultivate tolerance and spread brotherliness.

*****

Ref: https://sathyasaiwithstudents.blogspot.com

Symbolism of Shiva and Inner Significance of Shivaratri

The secret of Creation is evident from the description of the form of Shiva. The crescent moon on Shiva's head symbolises the consciousness in human beings, the Ganga symbolises the Life-Force and the snakes on Shiva's body represent the myriads of living beings. He resides on a silver mountain. His dearest friend is Kubera, the Lord of Wealth. Despite being endowed with all these, why was He obliged to carry the begging bowl? To demonstrate to the world that every kind of wealth is a hindrance to spiritual advancement, Shiva renounced everything. It is through renunciation Shiva became the eternal embodiment of supreme bliss.

The Lord has another name. It is only when the love principle underlying this name is rightly understood, the real form of the Cosmos can be recognised. That name is "*Sambashiva*". *Saa* means divinity. *Amba* refers to the cosmos. Shiva means *Purusha* (the Supreme Person). Easwara has yet another name *Yogasikha*. The sky is His blue form. The *Dik* (directions) are His garments. Hence He is known as Digambara. He is also known as *Panchaanana* - the Five headed One. The five are Earth, water, fire, air and space. His five heads represent the *panchabhutas* (five basic elements).

Shiva is also described as *Bhutanatha* - the Lord of all created beings. Bhuta refers to creation. Easwara is the Lord of every creature in the universe. Hence, the entire cosmos is reflected as an image in the Lord.

Shiva is known as *Shubhankara* - the one who is ever good (*Shubham*). In the world, whoever takes a bodily form -whether it be humans, deities or avatars sometime or other the body becomes *Ashubham* (tainted). The prefix "Sri" is affixed to the names of such persons to indicate that without the prefix they are tainted by their bodies. That is why "Sri" is added to the names of Krishna, Rama, Venkateswara and so on to confer beatitude on them. With regard to Eashwara, however, the epithet "Sri" is not applied because Easwara is ever in a state of beatitude. "Shankara" remains "Shankara" without a "Sri". Shiva is not called "Sri Siva". Eashwara is not referred to as "Sri Eashwara". He is the embodiment of all auspiciousness and holiness. Hence he needs no other appellation. He is the source of Sakala Aishwarya (all prosperity and well-being). Man is the product of interaction of Purusha (the Supreme) and Prakriti (Nature). Consequently man should have the perennial bliss of the Divine and remain perpetually blessed. Man is made in the image of Nature. Man can divinise himself only by contemplating on the attributes of the Eashwara (Divine). The three eyes of Siva represent the three Lokas (worlds). Siva's trident is symbolic of the Past, the Present and the Future the three aspects of Time. The three Gunas (*Satwa*, *Rajas* and *Tamas*) are images of the Trinity-Brahma, Vishnu and Siva. The three worlds, the triune aspect of Time, the three Gunas (qualities) are thus manifestations of the Eashwara Principle. When the Divine is installed in the heart in this manner, man can raise himself to the level of the Divine.

Embodiments of Divine Love! The auspicious and sacred Eashwara principle is present in every man. This Divine principle can be manifested only through the practice of pure thoughts and actions. Today's Shivaratri observance conveys a significant lesson. According to numerology,the three letters "*Si*", "V*a*" and "*Raa*" make up eleven ("Si"=5, "Va"=4 and "Raa"=2). These eleven are known as the *Ekadasha Rudras*, the eleven Rudras. The fourth syllable "*tri*" means "three". Thus, Shivaratri is the day devoted to overcoming the eleven Rudras by adoring the Supreme Lord, who is master of them all.

The Rudras turn the *Buddhi* (intellect) towards sensuous objects and thrust the individual in the sea of *Samsara* (worldly life). The *Paramatma* (Supreme Spirit) is master of all the Rudras. Only the man who has conquered the eleven Rudras can expect to realise the Supreme. Who are the eleven Rudras? They are the five *Karmendriyas* (organs of action) the five *Jnanedriyas* (organs of perception) and the *Buddhi*. Man must seek to control as much as possible these eleven organs. From ancient times, the sages have stressed the supreme importance of sense-control as the means to God-realisation.

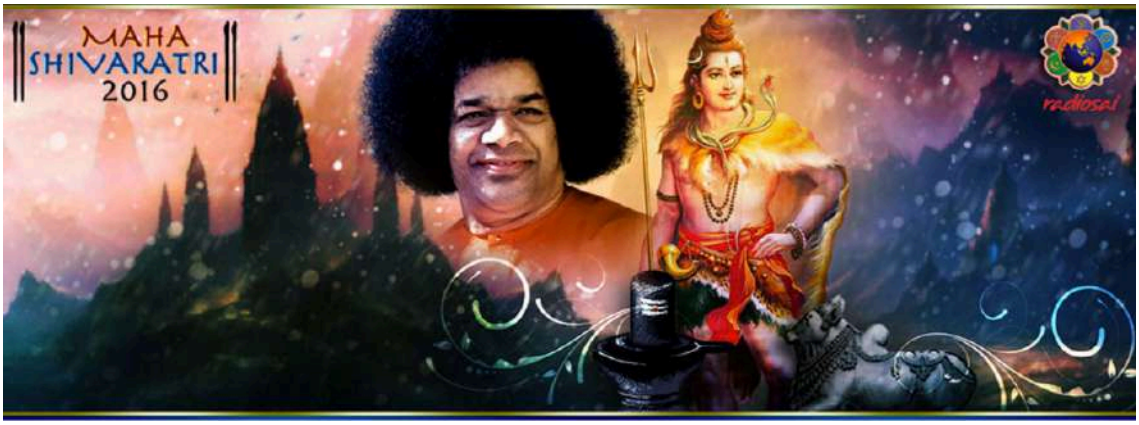
Source: Divine Discourse on Shivaratri Day - February 23, 1990

*****

Ref: https://archive.sssmediacentre.org/

THE PERSONA OF SHIVA

The Telling Messages Encoded in His Enigmatic Form



In January 2016 on Radio Sai we started an audio series “Saints – the Soul of India”. The first episode was on Saint Andal, the transcript of which was published. Later we had another episode on Saint Andal's immortal work Tiruppavai, followed by Saint Tyagaraja's masterpiece musical composition - The Pancharatnas. The fourth episode which was played as part of Thursday Live programme on March 3, 2016 was on Saint Manikkavasagar. This discussion is actually in four parts. However a major portion of the first part was a deliberation on Shivaratri and the Shiva Principle. **Presented below are the highlights of this conversation between Radio Sai's Bishu Prusty (BP) and a Radio Sai volunteer Mrs. Lalitha Shekhar (LS).**

BP: Sairam Mrs. Lalitha Shekhar. Did you notice that this year (2016) Shivaratri falls on a Monday or *Somavara* as it is called in many Indian languages?

LS: Oh yes, the day of the week earmarked for the worship of Shiva.

BP: In fact, Bhagawan Himself was born on a *Somavara* in the Indian month of Kartika. In the auspicious early hours of that morning, when the entire village of Puttaparthi was immersed in chanting hymns in praise of Shiva, Lord Sai Shiva decided to descend. The significance of the timing of this event became clearer and more pronounced when in 1963 Bhagawan made the historic announcement “I am Shiva Shakti. No wonder, Shivaratri has been such an important celebration in Puttaparthi right from the 1940s.

Watch this Video: Shivaratri celebration in Prasanthi Nilayam in 1960’s and 70’s

https://youtu.be/SQlRBkN6zKQ

The Mind-Moon Connection

LS: The *Lingodbhavam* spectacle undoubtedly made Shivaratri a historic event. Along with this, the message that Swami gave on this occasion every year was too profound and pertinent. For example, you mentioned Somavara. Soma means moon and the festival of Shivaratri is connected to the moon. Well, how can it not be connected to the moon when Shiva adorns Himself with the moon!

Shivaratri literally means 'the night of Shiva'. Bhagawan says that unlike any other night, this is the night of concentration, dedication and illumination. We know every month is divided into two fortnights. Shivaratri falls on the fourteenth day after the full moon day – the time when the moon is least visible. The moon loses one-sixteenth of its brilliance every day and so on the fourteenth day it has only one-sixteenth of its power. This is significant because the moon is related to the mind. The scriptures declare *chandrama manaso jataha* (the moon has emerged from the mind). Since the moon is so subdued during this period, Bhagawan says it is that much easier to control the waywardness of the mind; it can be swiftly achieved with *sadhana* (spiritual effort).

This effort can be in many ways, one of them being keeping vigil all night and chanting His name. That is why we do *akhanda bhajans*, the non-stop bhajan singing.

BP: That is very symbolic of how this effort should be a continuous exercise all our life, isn't it?

LS: Correct. People also fast during this period. This again is symbolic. In reality, it is divesting the senses of the pleasures they crave for; in simple terms, as Swami says, it is putting a ceiling on our desires and diverting them to God.

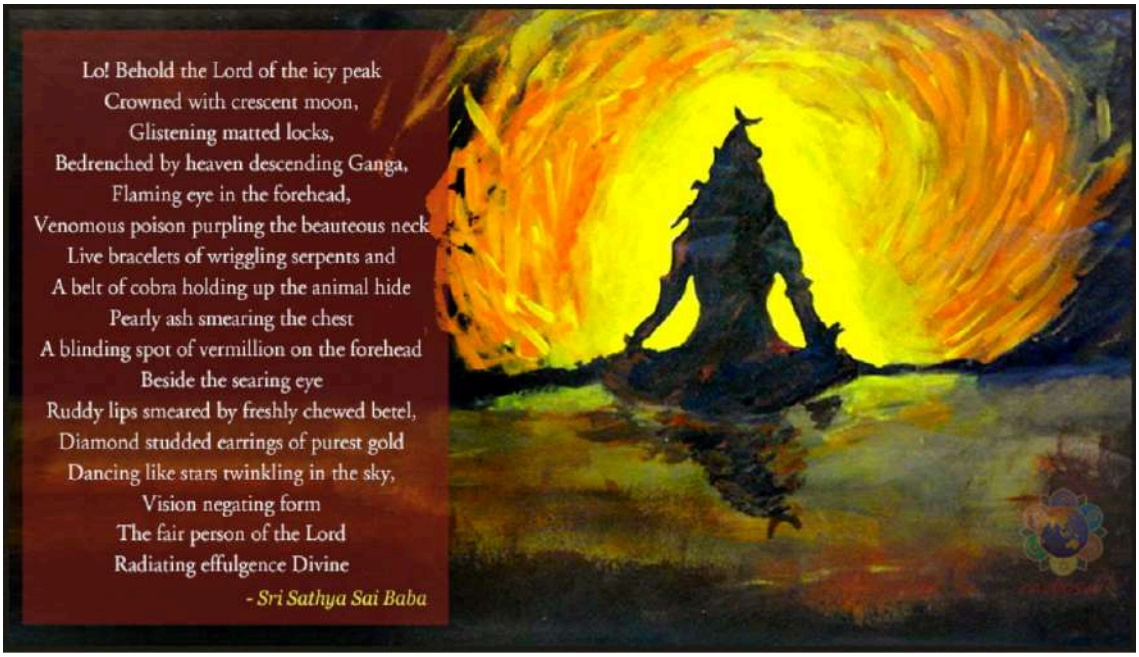
BP: But doesn't this night come every month?

LS: You are right, it does. It is called *Masa Shivaratri*, that is, it happens when the moon wanes every month. However the one that occurs in the Indian month of *Magha* is considered most auspicious. That is why it is called 'Maha Shivaratri'.

BP: It is the most propitious time to melt into Shiva, I guess. Every Maha Shivaratri morning when those hymns are chanted you just feel so sublimated. Effortlessly they elevate you. Actually if one just says to oneself '*Shivoham Shivoham Shivoham*', this itself quietens your being. When your mind concentrates on that form it automatically calms down.

The Enchanting and Enigmatic Form of Shiva

I remember in 2003 Bhagawan in His Shivaratri discourse gave a beautiful description of Lord Shiva:


Lo! Behold the Lord of the icy peak
Crowned with crescent moon,
Glistening matted locks,
Bedrenched by heaven descending Ganga,
Flaming eye in the forehead,
Venomous poison purpling the beauteous neck
Live bracelets of wriggling serpents and
A belt of cobra holding up the animal hide
Pearly ash smearing the chest
A blinding spot of vermillion on the forehead
Beside the searing eye
Ruddy lips smeared by freshly chewed betel,
Diamond studded earrings of purest gold
Dancing like stars twinkling in the sky,
Vision negating form
The fair person of the Lord
Radiating effulgence Divine
- Sri Sathya Sai Baba

LS: Amazing! This is one instance when we got to listen to Parameshwara describe Himself. In fact Shiva's form is so unique. He is called *'Adi Yogi*', the foremost among *yogis*. This is the form of Shiva that most often comes to our mind – the serene Lord with His eyes half-closed, lost in deep meditation. The moment He surfaces in your mind you are in peace. There is so much beauty in His serenity and simplicity.

In fact this form is so enchanting that many saints and sages have sprung forth with splendid compositions on the glory of this vision. And this is not restricted to Shaivite saints alone. Sri Chaitanya Mahaprabhu, the great saint from Bengal who was always immersed in Krishna consciousness, too came up with a Shivashtakam – eight stanzas just describing this mesmerising form. Some of them go like this:

Salutations and salutations to Him
Who has moon, sun and fire as His eyes,
Who is the universal Shiva who dispels darkness

And who by His thousand beamed power,
Defeats thousands of moons and suns.

Salutations and salutations to Him,
Whose form shines like the gem
On the head of the king of snakes
Who wears the skin of tiger
Who has an effulgent form
Who stands amidst a lotus
With one thousand petals
And who wears lustrous amulets
On His two hands

Sri Chaitanya said that you can attain Hari by fixing your mind on Hara (Shiva). In fact this takes my mind to the blissful Shivaratri mornings of Prasanthi Nilayam when these hymns used to be chanted and Swami would be sitting there, lost in bliss. How ethereal it used to be! Truly, every student and devotee present on these occasions was being blessed with the *darshan* of Hari and Hara.

Sai Shiva in Kaliyuga Kailasha

BP: Absolutely! I am really tempted to relive those timeless moments. Sages and saints of the past visualised Shiva in their mind's eye but the students and devotees of this era physically saw Him, seated right in front of them and blissfully listening to the chanting of Lingashtakam, Bilvashtakam, Vishwanathashtakam and so on.

I remember on Shivaratri mornings, Swami would emerge adorned in yellow or sometimes in white, and after the *darshan* round He would take His place at the centre of the stage. Then the chanting would begin and He would soon close His eyes. For a little while His hand would be moving gently in the air but that too would soon stop. He would become still. Completely still.

LS: Then your minds too become still.

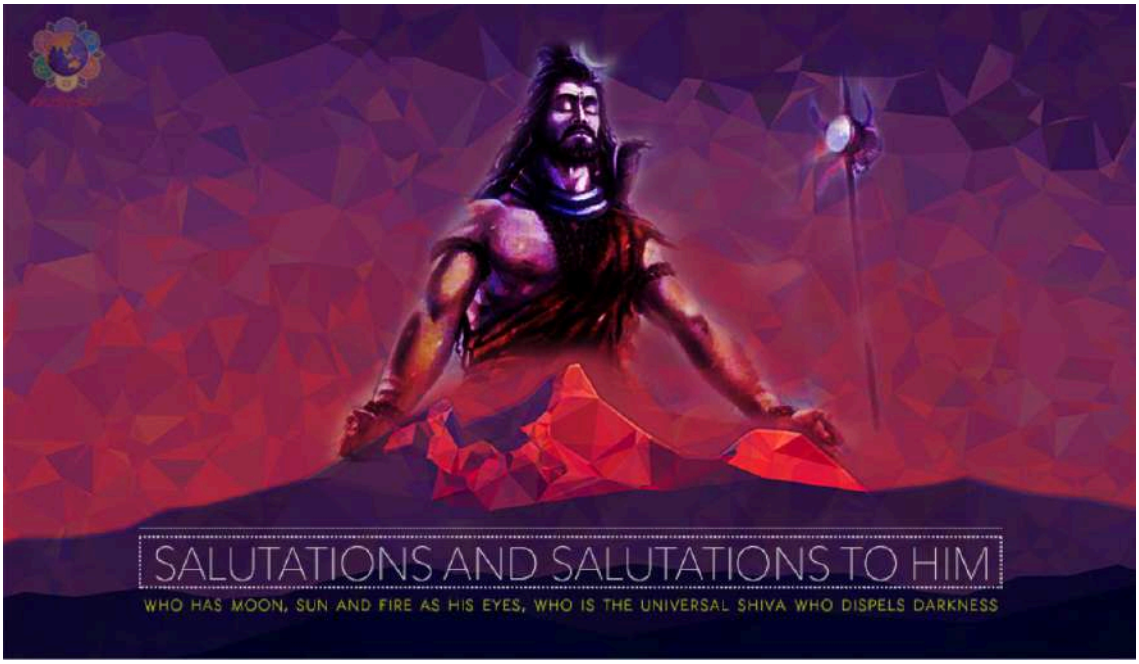
BP: So true! Bhagawan says “When I am with men I am a man, with women I am a woman, with children I am a child, and when I am alone I am God.” To me, those were the ‘God moments’. He is that 'Being Awareness Bliss Atman'. The serenity of those moments would just transport you to Kailasha. In fact Prasanthi Nilayam is transformed into Kailasha and you are sitting at the feet of Shiva Sai!

You never wanted that scene to ever end. You did not want the chanting to cease. You never wanted anything of that moment to change. It just filled you with so much peace.

LS: These chants are so powerful that wherever you may be, at home or outside, the moment you hear them you feel lighter and better; they take you to a different dimension. Now imagine listening to them with Swami sitting right in front of you!

BP: The beauty of Shivaratri, as you mentioned before, is that you have these chants in the morning which describe the most beautiful and the seemingly unreal form of Shiva, what with the moon on His head, river Ganga falling from His locks and so on.

And in the evenings you had Bhagawan explain the significance of the various aspects of this mysterious form.



The Latent Lessons in the Potent Form

LS: In fact I am reminded of a beautiful hymn from the *Abhinaya Darpanam* (the scripture on dance) which says:

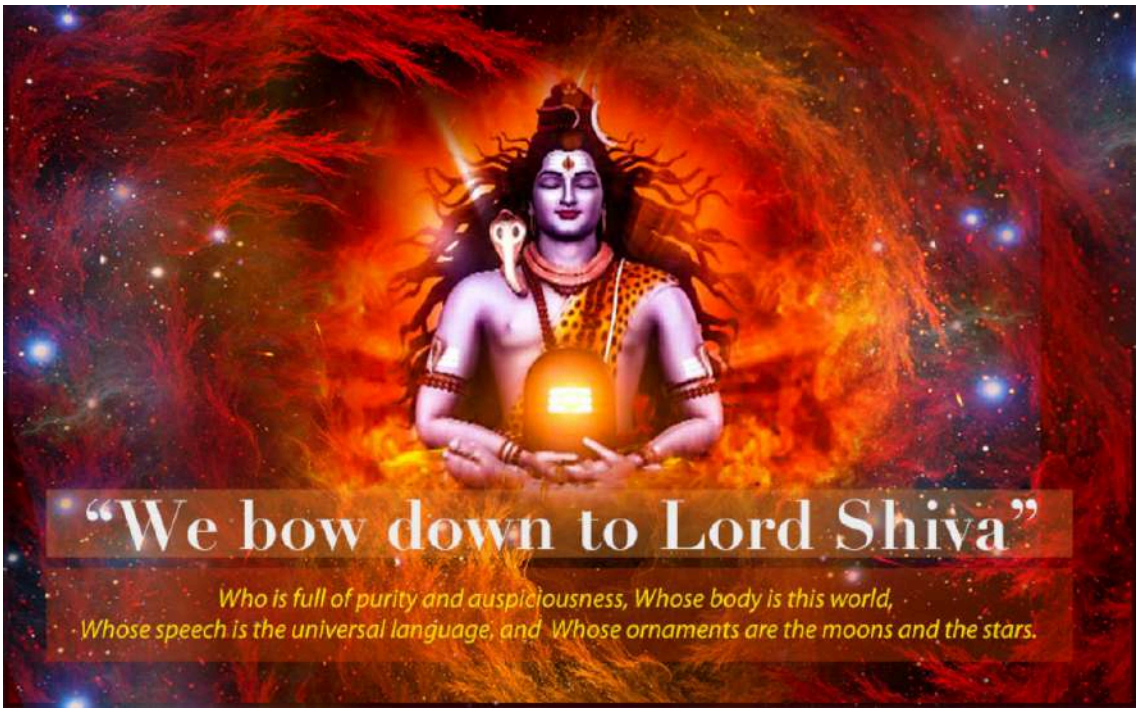
āngikam bhuvanam yasya
vācikam sarva vāngmayam
āhāryam candra tārādi
tam vandē sātvikam śivam

We bow down to Lord Shiva
Who is full of purity and auspiciousness
Whose body is this world,
Whose speech is the universal language, and
Whose ornaments are the moons and the stars.

Bhagawan says the third eye of Shiva represents *gnana*, the eye of cosmic knowledge. He can grant the knowledge of all the three paths to attain Him, that is, *Karma*, *Bhakti* and *Jnana* (work, worship and wisdom). He can bestow that in a split second. The three eyes also connote that He is the Master of the Past, Present and the Future. In fact He is the One who controls time as well as transcends time.

Similarly, His weapon of trident is symbolic of how He can eliminate all the three gunas – *Satva, Rajas and Tamas* – in us. One can attain the Lord only when one rises above these characteristics. The Supreme Lord is *Gunateetha* and *Nirguna* – He is beyond these attributes, and Shiva with His trident helps us to reach that state.

BP: In the ultimate analysis, even the Satva guna, the good traits, has to be transcended. I guess the presence of any attribute leads to building up karma.


"We bow down to Lord Shiva"
Who is full of purity and auspiciousness, Whose body is this world,
Whose speech is the universal language, and Whose ornaments are the moons and the stars.

LS: Yes, one has to become empty. His ash-smeared body gives such a message. He is teaching us that everything is temporary. Whatever we think is permanent is one day going to be reduced to nothing; ash is the inevitable end of everything.

The mention of tiger brings to our mind an image of ferociousness, fearlessness and strength. But Shiva wears a tiger skin, which demonstrates how even the most feared force is completely conquered by Him.

BP: That is why He is 'Pashupati'.

LS: Yes, the One who has conquered all the animal tendencies. The lesson that Nandi, the bull of Shiva, teaches is tremendous. The bull is completely tamed and timid in His presence; its undivided attention is only on Lord Shiva.

I had recently been to the temple of Arunachaleshwara in Tiruvannamalai in Tamil Nadu. Interestingly, this temple unusually has three Nandis. The one at the entrance of the temple is really huge in size, the next one which is midway to the shrine is much smaller, and the one right in front of the Lingam is the smallest. To me this was an elaboration on how one's bestial tendencies diminish gradually as you go closer to the Lord; they are at their lowest when the Lord is closest.

BP: Beautiful! It is like the moon waning.

LS: Exactly. When you march towards the Lord, He helps us conquer the most difficult of our tendencies. We only have to take that step and willingly offer ourselves to Him.

BP: The other beautiful aspect of Nandi is how just by having that one-pointed focus on the Lord, it rose to become His messenger. It is a common practice for devotees in Shiva temples to whisper their wishes into the ears of the Nandi. It is believed that one's prayers reach the Lord directly if it is channelled through the Nandi; it is fool-proof. From being a beast to becoming a beautiful carrier of the Lord – Nandi achieved this blessing only through its unwavering, undisturbed and undivided attention on the Lord.

LS: There is also another practice. As a child when I used to go Shiva temples, I remember my mother asking me to look at the Shiva Lingam from in between both the horns of the Nandi. That way you cannot see anything else. You will automatically directly see the Lord. This is because the Nandi's eyes are always fixed on His Master. I feel the Nandi is showing us how a servant and a devotee of the Lord should be.

BP: What a powerful lesson, that too from a beast!

LS: Yes. When we reflect on each aspect of the Lord's form on these lines it is so uplifting. Now when we chant the hymns dedicated to Lord Shiva with this understanding, the entire experience is so sanctifying and sublimating.

BP: Absolutely. When I sing these *shlokas* and envision Shiva, to me His form is a very cryptic and comprehensive elaboration of creation itself. For example, everything around us is a play of opposites. Positive and negative, day and night, birth of a flower and death of a creeper, cold in the morning and warm in the afternoon, and so on. As they say the universe is full of yin and yang. That exactly is what is Shiva and Shakti, or as Bhagawan has explained, the play of *Purusha* (Creator) and *Prakriti* (Nature).

In one discourse Swami said that *Pranava* or Om has within it both the powers of Shiva and Shakti. The scientists refer to this as electrons and protons, the two constituents of the atom. This is actually Shiva and Shakti inextricably associated with each other.

If you reflect on the form of Shiva, He is such a beautiful conglomeration of both these forces. You see in Him the best of positivity and the heights of negativity. For instance, you have the cool river Ganga flowing out of His head but right at the forehead is His third eye which is nothing but fire. Again, water which is symbolic of the birth of life comes out of His hair but His body is smeared with ashes which connotes the end of everything.

Thinking on the same lines, His matted hair and His tiger-skin attire make Him look like a perfect ascetic but at the same time there is Shakti next to Him.

LS: She is not only next to Him but He has in fact given half of Himself to her.

BP: True, Shiva would do anything for Shakti because of the love that Shakti has for Him. In fact the story of how Shakti attained Shiva is such a profound tale – it is essentially the journey of every *Jivatma* to the *Paramatma*. It is only because of her unparalleled purity and unimaginable penance and penitence that the merciful Lord gave away half of Himself to her.

So, you see Shiva as an exalted renunciant as well as an ideal householder. He has a family whom He loves so much.

'Unity in Diversity' in Shiva's Family

LS: Undoubtedly. And His family, interestingly, is again full of opposites. He has a snake around His neck but His son Ganesha has a rat which a snake cannot resist. Similarly His other son Subrahmanya has a peacock and we know how serpents and peacocks are sworn enemies. Shakti rides on a lion and that is why she is Simha Vahini but Ganesha has the head of an elephant. It is said if an elephant even dreams of a lion it goes mad. Not only that, here Shakti's lion and Shiva's bull are happily sitting together!

If you look at Shakti, she is bedecked with gold and the finest of jewellery but Shiva is adorned with the simplest of ornaments – the Rudraksha beads. In fact Shiva is called Digambara because all He uses to cover Himself is a tiger skin.

Like this, even though everything seems so contradictory in Shiva's family, what you see is a tightly-knit unit where each one is there for the other and all are there at the feet of Shiva-Shakti with great happiness and love.

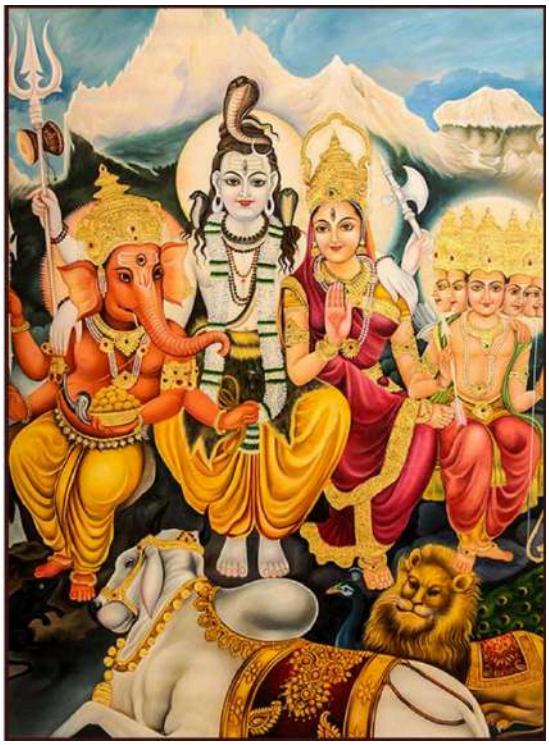
BP: Such a relevant lesson for all of us! Even though it is a divinely-ordained family still it is so full of opposites. I guess we should not complain if some people in our family have divergent views and wavelengths. This is how it is meant to be. Our strengths actually lie in that variety just like the hand does a million things because the size, shape and character of each finger are different from the other.

LS: In fact that is how everything in Nature is. How boring my life would have been if all my kids were of exactly the same size, temperament and talent. There would be no challenge or learning.

BP: The world would have been a boring place. But the Lord always wants vibrancy, colour and activity just like how His Tandava dance is.

In fact Shiva's form is so fascinating and so meaningful that there is no end to the learning He imparts. The more you dwell on Him the more you are stupefied.

On His throat Shiva carries poison which stops life while from His head flows water, which creates life. One of the main objectives of man's space explorations has been to find out if there is life anywhere else, and the way to ascertain this is to check for signs of water.



The other amazing aspect of this enigmatic form is that on Him you see the most dangerous of creatures like the serpent and the lion and also the gentlest beings from the animal kingdom like the peacock and the bull. You have grass being offered to Ganesha and *Bilva* leaves used to worship Shiva. Shakti has the lotus on her hands.

Shiva's army consists of the *ganas* who are celestial beings while His own son is half-man and half-elephant. So you have representation from flora, fauna, humankind, heavenly beings, and even from space with the moon resting on His head. So, to me it is an amazing imagery of the creator and His creation so beautifully packed in this incredulous form.

Attaining the Impenetrable Shiva

LS: We can never understand Him and it is futile to even think of attempting to do this. Personally, from the time I have known Swami, I thought if I try to understand Him I will lose a lot of time. Therefore the best thing to do is love Him; then maybe He will give me enough wisdom to know what I need to do to reach Him. In any case, that is the ultimate goal.

BP: So true. That is why the Vedas have described Him as timeless, placeless, birthless, deathless, decayless, and so on. He is neither night nor darkness. Neither form nor energy. Neither sound nor matter. He is in fact *dwandwateeta* – the One who is beyond the pairs of opposites.

LS: Right. The Vedas say *māyām tu prakṛtim viddhi māyinam tu maheśvaram*, that is, know *Prakriti* to be *maya* and Maheshwara to be the wielder of *maya*.

However, this inscrutable Lord is actually not intensely difficult to attain. There is one way by which anyone can bind him and that is Love. Love indeed is the most powerful vibration of this universe. Even the Lord cannot resist the power and pull of pure love.

BP: This indeed is the path taken by so many saints. They bound the Lord with their sincere and steadfast love. Through the intensity of their love they not only attained wisdom but also the fruit of all wisdom.

LS: Absolutely. The Lord is indeed easy to please. Simple acts of love delight Him. He does not ask or look for elaborate rituals. In every Shiva temple one would find a copper pot with a hole in the centre from which water ceaselessly falls on to the Shiva Lingam. Just this simple *abhishekam* with water is enough as a ritual. The Lord is appeased and He is ready to shower boons. That is why He is called Bholenath. 'Bhola' means an innocent one who can easily be manoeuvred.

BP: Our scriptures are full of stories of so many who received incredible boons from Shiva. Even Ravana had got all his powers with his worship of Lord Shiva.

LS: Yes, He will grant the wishes of anyone who remembers and pines for Him with sincerity. In Tamil Nadu, there are stories of 63 Shaivite saints who are called Nayanmars. In fact in any famous Shiva shrine one would find images of these saints. In the Arunachala temple, for example, all these great devotees can be seen in the sanctum sanctorum area. As people circumambulate the Linga, their eyes fall on all these spectacular souls. The great poet-saint Sekkizhar compiled the life stories of all these enlightened devotees and called this volume 'Periya Puranam'.

Indeed reading a copy of 'Periya Puranam' is what spurred the little boy Venkataraman to come to Tiruvannamalai and eventually transform into Bhagawan Ramana Maharshi. That is how powerful these tales are.

BP: No wonder Swami always advised the students to study the lives of saints. Ruminating on their lives clears our doubts, cleans our heart and carries us to our goals. Saints like Manikkavasagar, Kannappa and Sambandar have inspired generations to cultivate rock-like faith and experience nectar-like grace. In a nutshell, what they taught us and continue to tell us is: Love God with all your heart, strength, mind and soul, and the Lord will bestow on you His heart, His strength and even His soul, and much more.

Swami concluded the 2003 Shivaratri discourse saying:

"If you wish to attain happiness, live in happiness. The universal family of Lord Shiva, Mother Parvati, Subrahmanya, and Vinayaka is the perfect example for this principle. Emulate them.

Worship them. But a caution: you may worship a picture as God but not God as a picture. Therefore, worship the Easwara family by following their example. The message of Shivaratri is to live in unity and harmony with everyone.

“Lead a life of character and good behaviour. That is the only thing I want. That is the only thing that gives me joy. Not only the students but the devotees must also ensure good behaviour. They must feel that they are the members of the universal family of Lord Shiva. Mother Parvati constitutes the body, whereas Lord Shiva represents the heart. When the body and heart join together as a dwelling, human nature resides there. This is called *Prakriti*. The human body represents *Pravritti*, whereas the *Atma* residing in the body represents *Nivritti*. The unity of this *Pravritti* and *Nivritti* is human nature. Having been born in such a sacred human nature, people are forgetting their innate divinity.

“Shed your ego and cultivate pure and selfless love towards one and all. There is nothing in this world that cannot be achieved with love.”

LS: Let us fill our Shivaratris with this purity of Shiva and experience the love and bliss of Sai.

- Radio Sai Team

****

Videos

What is the Shiva Principle? - Sri Sathya Sai Speaks- Shivaratri message (2 min):

https://youtu.be/c_56AZl5Jjs?si=9iAZbVzslmDMP5w0

Where is Kailasam? - Sri Sathya Sai Speaks (2 min):

https://youtu.be/9x0GA_RdU-A?si=O0Qar-wiQkSMemWg

Why is Shiva called ' Shankara '? -Shivaratri message (1 min):

https://youtu.be/xfzgtGmzOFw?si=VfVQlmp9yesScU_6

How does Lord Shiva Appear? - Sri Sathya Sai Speaks- Poem (3 min):

https://youtu.be/23VsgzztlWY?si=mTJCNo1FMj9-U4LG

Spiritual significance of Pahalgam I Kashmir - Sri Sathya Sai miracles and travels (13 min):

https://youtu.be/KQAT700YQsM?si=ANCq2zkgxMSORMvV

Significance of Shiva Tandava dance - Shivaratri message (4 min):

https://youtu.be/JPXYHZ7JnIw

Be careful of what you think - Excerpts from Shivaratri message March 7, 1978 (10 min):

https://youtu.be/vIFtbfzXOeM?si=n7m2wr9MTAZGNluz

Why is Shiva worshipped as Shubhamkara and Ishwara - Shivaratri message (2 min):

https://youtu.be/w47xNQfKLBM?si=w9oKuIhF-BdVQOJY

Sri Sathya Sai Shiva Shakti swaroopam - Drama presentation (2 hrs 15 min):

https://www.youtube.com/live/N-HS60I8xS4?si=lrSATLIKTOAxsa0v

Thinking of Lord Shiva on Shivaratri grants divine bliss - Divine discourse (9 min):

https://youtu.be/K03x40Qe8Xs?si=FmGQDTO4Ls9oksTq

Significance of Shivaratri- Sri Sathya Sai Teachings - by Narendranath Reddy (26 min):

https://youtu.be/5W6HadR9Tt8?si=Gvh1GYlnK1d1ZtSS

Most popular Shiva Bhajans - Sri Sathya Sai Bhajans (30 min):

https://youtu.be/eIt6g7W2p28?si=Pqgr7pg0N-YDNdZy

*****

2. **Sri Sathya Sai Baba Speaks on Lord Vishnu**

Ref: AI Overview

On Lord Vishnu

In Sri Sathya Sai Baba's discourses, he often discusses Lord Vishnu, **highlighting him as the principle of the mind within the human trinity of Brahma (speech), Vishnu (mind), and Ishwara (heart)**. He emphasizes that the mind, a repository of thoughts, should be treated with the same respect as Lord Vishnu. [1, 2, 3]

Here's a more detailed look:

1. **Vishnu as the All-Pervading Principle:**

- Sai Baba emphasizes that Vishnu represents the all-pervading principle, permeating everything.
- He is described as both with and without attributes, highlighting the dual nature of the Divine. [1]

2. **Vishnu as the Protector:**

- Sai Baba acknowledges Vishnu's role as the protector, bound by the laws of Dharma (righteousness).
- He stresses that even as a protector, Vishnu must uphold Dharma, emphasizing the importance of righteousness in all actions. [1, 1]

3. **Vishnu and the Trinity:**

- Sai Baba identifies the mind as Lord Vishnu, emphasizing its importance in spiritual development. [3]
- He connects the trinity within man – Brahma (speech), Vishnu (mind), and Ishwara (heart) – as essential for spiritual growth. [2, 3]
- He encourages individuals to recognize this truth and cultivate purity in their minds and hearts. [2]

4. **Importance of Respecting the Mind:**

- Sai Baba stresses that the mind, which is Lord Vishnu, should be treated with respect.
- He cautions against allowing the mind to indulge in worthless thoughts or narrow-mindedness. [3]

5. **Vishnu in the Context of Avatars:**

- Sai Baba discusses Lord Vishnu's incarnations (avatars) like Krishna and Rama, emphasizing their significance in guiding humanity.
- He highlights the need to understand the Avatar principle and experience the bliss associated with it. [4, 5]

6. **Sai Baba as an Avatar:**

- Many devotees consider Sai Baba to be an avatar of Lord Shiva, and some also see him as an avatar of Vishnu. [6, 6, 7, 7]
- He is revered as a divine incarnation, guiding and inspiring his followers. [6, 8, 9, 10]

In essence, Sri Sathya Sai Baba's discourses on Lord Vishnu emphasize the importance of cultivating a pure and mindful approach to life, recognizing the divine principle within the human mind and heart, and striving for spiritual growth through the understanding of the Avatar principle. [1, 2, 3, 5]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/god-trinity-and-cosmos

[2] http://archive.sssmediacentre.org/journals/Vol_02/03Feb01/03_Spiritual_Blossoms/01_Sathya_Sai_Speaks/sai_speaks.htm

[3] https://www.facebook.com/radiosai/posts/mind-is-vishnu-speech-is-brahma-and-heart-is-eshwara-sathya-sai-speaksthere-is-d/1900049130084216/

[4] https://saispeaks.sathyasai.org/discourse/puranas-and-incarnations

[5] https://saispeaks.sathyasai.org/discourse/role-avatars

[6] https://www.srisathyasai.org/pages/sai-article-by-Howard-19.html

[7] https://www.linkedin.com/pulse/sai-brahma-vishnu-mahesh-kishore-shintre

[8] https://en.wikipedia.org/wiki/Sathya_Sai_Baba_movement

[9] https://timesofindia.indiatimes.com/religion/hindu-mythology/the-three-incarnations-of-sai-baba/articleshow/70581889.cms

[10] https://www.amazon.in/Conversation-Sai-Baba-Aushim-Khetarpal/dp/9395374497

****

Ref: saispeaks.sathyasai.org

God: the Trinity and the Cosmos - Excerpts From Divine discourse of Feb. 28,1995

This is a Shivaratri discourse.

The entire creation is based on three processes: *Shrishti* (creation), Sthithi (sustenance) and *Layam* (dissolution). The cosmos is kept going by these three *Karmas* (processes). Should there not be a director for these processes? You cannot have in this world a *Karma* (an action) without a *Kartha* (a doer). The doer and the deed go together. Who is the doer? What is the action? What is the fruit of the action? It is only when these three are properly understood can the secret of creation be recognized.

Three Divine Agencies

For the creation, protection and mergence of the cosmos, three principal agencies are required. The principal authority responsible for creation is known as Brahma. He is in charge of all that is related to creation. Next comes protection. What has been created has to be fostered and protected. The authority responsible for this function is called Vishnu. After growth inevitably there comes the stage of dissolution. There is an authority responsible for laying down the rules for dissolution and enforcing those regulations. This authority is called Eeshvara.

Thus there are three authorities who share functionally the responsibility for creation, protection and dissolution. There must be someone who presides over these three functionaries, like the Prime Minister in a Cabinet. Brahma, Vishnu and Eeshvara are presiding deities for three different functions. There is a supreme authority presiding over these three. This supreme authority was called by Bharatheeyas as Bhagavan. Members of different faiths have given different names to this authority. The term is most widely used in this context today is God. Bhagavan refers to the One who governs all the three functions of creation, protection and dissolution.

"G-O-D" combines the three aspects

In the word GOD, you have three letters: G,O,D.
"G" refers to Generation (or creation).
"O" refers to Organization (that is, keeping creation going).
"D" stands for Destruction.

GOD combines the three aspects of generation, organization and destruction. When people refer to God, they regard Brahma, Vishnu and Shiva as each a God. God is the one who wields authority over all the three. This Divine entity pervades the entire universe in the form of atoms.
"Subtle as the atom, vast as the vastest in creation, the Atma pervades everything as atom" says a Telugu poem.

Hence, the Divine is called Atma. This Atma pervades everything and is present everywhere. This all-pervading Atma is the Eternal Witness. This role may be illustrated by a simple example. There is light here. There are some who are reading under it, some who are sleeping, some who are talking and some others who are moving about. The light has no connection with all these different activities. The light is only a witness. Likewise, the Sun is shining. Using the sunlight different people are carrying on different activities. The sun is totally unaffected by either the good or bad actions that are being done by different persons. Each is accountable for his actions. But the sun shines as a witness to all that is happening. Without the sun none of these actions is possible. The sun is thus the agency that enables the actions to be done but he is not the dispenser of the fruits of those actions. He is only a witness. The doers have to reap-the consequences of their actions. Brahma, Vishnu and Eeshvara are responsible for enabling the actions to be done, for furthering their fruition and for determining how-the fruits should be enjoyed. These three deities have to be propitiated for favours in these respects. That is what has been done on Shivaratri night.

Nine forms of propitiating the deities

How are they to be propitiated? The methods are indicated in the nine forms of devotion: *Shravanam* (hearing), *Keerthanam* (singing), *Vishnusmaranam* (remembering the name), *Vandhanam* (prostration), *Archanam* (worship of images), *Padasevanam* (worship of the feet), *Dasyam* (service), *Sneham* (friendship), *Atmanivedanam* (total surrender). Today we have to acquire the favours of these deities. With their friendship we can face any troubles just as, if we have friendship of a person in power, we can overcome troubles in life. These deities will help to alleviate the consequences of our actions if they are properly propitiated. For this purpose, the chanting of the Divine name is essential. Equally meditation and penance are necessary. All forms of worship are designed to please the deities.

Omnipresence of the absolute

Where is the Supreme Divinity? It is omnipresent. But not recognizing this truth, people pray to God in various ways. These prayers are not to God. They are prayers addressed to the guardian deities of the Lord. These guardian deities examine the merits of each case and make their recommendations to God.
Hence, God is a permanent Witness. He has no attributes. He has no specific form. He can assume any form. The attributeless Divine has attributes also. A pot is made from clay. The clay is formless, but the pot with form is made from it. There is no pot in the clay, but there is clay in the pot. Likewise, the Divine is everywhere. The Divine is in forms and is formless. He is with and without attributes.

How do men relate to God? There is *Chittha* in man (the heart). There is a recording deity known as Chithraguptha. The good and bad actions done by everyone are duly registered in the heart and taken into reckoning by Chithraguptha.

The Lord will not interfere in the functions of the different deities. He lets Brahma, Vishnu and Eeshvara carry out their respective functions according to the cosmic laws. As He remains a Witness, He is described as the 'Embodiment of Dharma and Truth.'

Surrender to God

The cosmos is governed by the three principal deities. I am letting you into a secret. So far as Creation is concerned, propitiate Brahma and establish links with the deity. As regards protection, establish links with Vishnu (by propitiating Him). With regard to destruction, establish association with Eeshvara (Shiva). However if your heart is totally pure, you can establish direct connection with God. You need not approach the lesser deities. For this, there is a way. That is the way of total surrender. Through surrender you can establish a direct link with God, heart to heart.

God cannot act against the cosmic code

Men today violate the code of moral behaviour. But the divine cannot act against His own moral code. So, on different occasions, God waits for the appropriate time to enforce the code. On that account, you cannot say God is powerless or incompetent. God is omnipotent, but that does not mean He can act arbitrarily. He acts according to the cosmic code.

It is not God's business to punish you or harass you. The punishment and the persecution are consequences of your actions. God is the giver of the fruits of your actions.

The three presiding deities over creation, protection and dissolution are the trinity - Brahma, Vishnu and Shiva. But there is a fourth entity - *Shironayakam* (the Overlord), who is above these three. He is God. He can overrule the Trinity. How? By mitigating the magnitude of the consequences of Karma. He can counteract any kind of situation. That is the Divine prerogative of God. He can create anything, protect anything. He creates and brings about its dissolution. Therefore, God should be regarded as having control over Generation, Organization and Destruction. To realise God, you have to surrender yourself completely. When the surrender is total, a direct link with God is established. Without such surrender propitiating the lesser deities is a waste of time.

Total surrender is essential for Divine realisation

The path of direct realisation of the Divine consists in total surrender to the Divine, as exemplified by Lakshmana in his surrender to Rama. He told Rama that after his surrender he had nothing that he could call his own and he existed only to carry out Rama's will in every matter.

Thyagaraja, who once for a brief while entertained doubts about Rama's capacity to relieve him of his troubles, later extolled the limitless power of Rama, which enabled Hanuman to leap across the ocean and which accounted for Lakshmana's total surrender to Rama. *(Swami sang the keerthana of Thyagaraja in praise of Rama's prowess, which evoked the adoration of Lakshmana, Bharatha and others).*
The nature of divinity cannot be described or defined. It is beyond description. What is needed is development of faith in the Divine, through weal and woe. In the pursuit of the Divine, perseverance is essential. The quest should not be given up in any circumstances. Either God should bless you or you should forget yourself in thinking of Him.
*****

Vishnu Sahasranama

Ref: AI Overview

The Vishnu Sahasranama is a Sanskrit hymn containing 1,000 names of Lord Vishnu, also known as the **Thousand Names of Vishnu"**. It is part of the Anushasana Parva of the Mahabharata. Each name is a description of Vishnu's attributes and qualities, offering insights into his divine nature and power. [1, 1, 2, 2, 3, 4, 5, 6]

Key points about the Vishnu Sahasranama:

- **Meaning of the name:** The text literally translates to "thousand names of Vishnu". [1]
- **Purpose:** It serves as a devotional hymn, praising and extolling the virtues of Lord Vishnu. [3, 7]
- **Significance:** It is a widely revered text in Hinduism, offering spiritual guidance and peace. [7]
- **In the Mahabharata:** It is narrated by Bhishma during the Kurukshetra War. [4]
- **Availability:** The Vishnu Sahasranama is available in multiple languages, including English, making it accessible to a wider audience. [7]

For a more detailed explanation, you can refer to resources like Swami-Krishnananda.org, JKYog.org, Swaminarayan.faith, and Scribd which provide the text, translations, and explanations. [3, 5, 8, 9, 10]

AI responses may include mistakes.

[1] https://www.hindupedia.com/en/Vishnu_Sahasranamam
[2] https://en.wikipedia.org/wiki/Vishnu_Sahasranama
[3] https://www.jkyog.org/blog/vishnu-sahasranamam-in-english
[4] https://www.thehindu.com/society/faith/powerful-vishnu-sahasranamam/article67653609.ece
[5] https://www.swaminarayan.faith/media/3853/vishnu-sahashtra-namavali-stotra-plus-meanings.pdf
[6] https://www.indiamart.com/proddetail/shri-vishnu-sahsranaamwali-book-2855297153455.html
[7] https://www.radhakrishnatemple.net/blog/vishnu-sahasranamam-lyrics-sacred-names-with-english-translation/
[8] https://www.swami-krishnananda.org/vishnu/vishnu_1.html
[9] https://www.scribd.com/doc/26842128/Sri-Vishnu-Sahasranamam-Word-To-word-Translation
[10] https://oldschoolrituals.in/products/vishnu-sahasranama-stotram-book

Not all images can be exported from Search.
****

Vishnunamam with English translation

Ref: https://www.jkyog.org/blog/vishnu-sahasranamam-in-english

See the above reference for full Vishnu Sahasranamam in Sanskrit with English Translation.

Introduction

The Vishnu Sahasranamam consists of 1000 names that praise and extol the virtues of Lord Vishnu. Each of the 1000 names listed in the Vishnu Sahasranamam represents a unique divine characteristic, virtue, or form of Lord Vishnu.

The Vishnu Sahasranamam is part of the renowned Hindu epic Mahabharata. Specifically, it is featured in the 149th chapter of the Anushasanika Parvam of Mahabharata. Sage Vedvyas composed the Vshnu Sahasranamam Stotram in Anushtup meter (eight syllables per quarter), two quarters per line, and two lines for every stanza. The verses are divided into four sections. The first section, Poorva Bhaag, establishes the context for the Vshnu Sahasranamam. The Dhyan Shlokas in the second section glorify the Lord. The third section, Madhya Bhaag, comprises 108 Stotras that collectively list the 1000 Names of the Lord. Finally, the Uttara Bhaag highlights the advantages of chanting the Vshnu Sahasranamam.

Some extracts are given here:

Divine Vishnu—Lotus-eyed Lord of all worlds

Atha Dhyanam

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षैः
आनन्दीनः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥**1**॥

Meaning: May Mukunda purify us—He who is seated on a throne of pearl garlands on the pure sands near the ocean of milk, whose body shines like crystal and is adorned with pearls, who is surrounded by pure white clouds pouring showers of divine nectar, who is ever blissful, and who holds a lotus, mace, and conch in His hands.

भूमिः पादौ यस्य नाभिर् वियदसुरनिलः चन्द्रसूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखम् अपि दहनो यस्य वासः समुद्रः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोगभोगिगन्धर्वदैत्यैः
चित्रं रम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥ **2**॥

Meaning: I bow to Lord Vishnu, the ruler of the three worlds, whose feet are the earth, whose navel is the sky, whose breath is the wind, whose eyes are the moon and sun, whose ears are the directions, whose head is the heavens, whose mouth is fire, and whose abode is the ocean. In His body resides the entire universe including gods, humans, birds, animals, serpents, Gandharvas, and demons—how wondrous is His form!

ॐ शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥**3**॥

Meaning: I worship Lord Vishnu who is the embodiment of peace, who reclines on the serpent bed, from whose navel springs the lotus (the source of creation), who is the Lord of the gods, the support of the universe, boundless like the sky, cloud-colored and auspicious in form. He is the consort of Lakshmi, has lotus-like eyes, is attainable through deep meditation, removes the fears of worldly existence, and is the sole protector of all the worlds.

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥**4**॥

Meaning: I bow to Lord Vishnu, the one Lord of all worlds—He is of the hue of a dark rain cloud, wears yellow silk, has the sacred Srivatsa mark on His chest, shines with the Kaustubha gem, is adorned with merit, and has eyes like a blooming lotus.

नमः समस्तभूतानामादिभूताय भूभृते ।
अनेक रूपरूपाय विष्णवे प्रभविष्णवे ॥**5**॥

Meaning: Salutations to Vishnu, the origin and support of all beings, who assumes many forms and manifests in infinite ways, the mighty and supreme Lord.

सशङ्खचक्रं किरीटकुण्डलं
सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षःस्थल कौस्तुभश्रियं
नमामि विष्णुं शिरसा चतुर्भुजम् ॥**6**॥

Meaning: With bowed head, I salute Lord Vishnu—who has four arms, who holds the conch and discus, wears a crown and earrings, is clothed in yellow garments, has lotus-like eyes, and whose chest is adorned with the Kaustubha gem.

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलंकृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम्
रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये ॥**7**॥

Meaning: I take refuge in Lord Krishna, who sits with Rukmini and Satyabhama on a golden throne under the shade of the celestial Parijata tree. He is dark like a raincloud, has long eyes, is richly adorned, has a moon-like face, four arms, and a chest marked with Srivatsa.

Now…see the website for complete Vishnu Sahasranamam with English Translation.

At the end……we have:

Phala Shruti

भीष्म उवाच **—**
इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १॥

Meaning:
Bhishma said: Thus has been told the sacred thousand names of Kesava, the great soul.

य इदं शृणुयात् नित्यं यश्चापि परिचीर्तयेत् ।
नाशुभं प्राप्नुयात् किंचित् सोमुत्रेऽपि मानवः ॥ २॥

Meaning:
Whoever hears this daily and whoever recites it shall not meet with any evil; he shall be protected in this world and in the next.

वेदान्तगो ब्राह्मणः क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः शूद्रः सुखमवाप्नुयात् ॥ ३॥

Meaning:
The Brahmin will gain knowledge, the Kshatriya will achieve victory, the Vaisya will obtain wealth, and the Shudra will enjoy happiness by reciting these names.

धर्मार्थी प्राप्नोद्द्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नोक्तामि प्रजार्थी प्राप्नोयप्रजाम् ॥ ४॥

Meaning:
He who seeks righteousness obtains righteousness; he who seeks wealth obtains wealth. He who desires progeny obtains progeny.

भक्तिमान्यः सदोदय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्ना मेतत् रिकर्तेत् ॥ ५॥

Meaning:
Whoever is devoted, rising early, pure and with a focused mind, recites these thousand names of Vasudeva with devotion...

यशः प्राप्नोति विपुलं याति प्राधान्यमेव च ।
अचलां श्रीमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ ६॥

Meaning:
That person attains great fame, gains leadership, acquires steady wealth, and obtains the highest good that is unsurpassed.

न भयंक्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥ ७॥

Meaning:
He will never fear, will be endowed with strength and brilliance, and will be free from disease, endowed with power and virtues.

रोगातो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ ८॥

Meaning:
He is freed from disease, freed from bondage, freed from fear, freed from terror, and freed from calamities.

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यम् भक्तिसमन्वितः ॥ ९॥

Meaning:
One who praises the Supreme Person (Purushottama) with the thousand names daily, accompanied by devotion, quickly overcomes all difficulties.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १०॥

Meaning:
A mortal who takes refuge in Vasudeva and is devoted to him, purified of all sins, attains the eternal Brahman.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजरा व्याधिभयं नैवोपजायते ॥ ११॥

Meaning:
For devotees of Vasudeva, there is no inauspiciousness anywhere; they have no fear of birth, death, old age, or disease.

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।

युज्येतात्मासुखक्षमति श्रीधृतिस्मृतिकीर्तिभिः ॥ १२॥

Meaning:
One who studies this hymn with faith and devotion will be endowed with happiness, patience, prosperity, memory, and fame.

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।

भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३॥

Meaning:
Devotees of the Supreme Person (Purushottama) have neither anger, jealousy, greed, nor bad thoughts.

द्यौस्सन्दरार्कनक्षत्रा खं दिशो भूमोहोदधिः ।

वासुदेवस्य वीर्येण विधृतानि महात्मनाः ॥ १४॥

Meaning:
The heavens, moon, sun, stars, sky, directions, earth, and oceans are sustained by the power of the great soul Vasudeva.

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।

जगद्वशतेदं कृष्णस्य सचराचरम् ॥ १५॥

Meaning:
All this world, moving and non-moving, with devas, rakshasas, gandharvas, asuras, and nagas, is controlled by Lord Krishna.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः। वासुदेवात्मकोऽयाहुः क्षेत्रं क्षेत्रज्ञ एव च॥ १६॥

Meaning:

The senses, mind, intellect, sattva, splendour, strength and patience are said to be composed of Vasudeva, the field and the knower of the field.

सवांगमानााचारः प्रथमं परिकल्पते ।
आचारप्रभोव धर्मो धर्मस्य प्रभुर्युतः ॥ १७॥

Meaning:

The conduct of all the Vedas is first conceived as the origin of conduct, the Dharma, the Lord of Dharma, the infallible.

ऋषयः पितरो देवा महाभूतानि धातवः ।
जंगमाजंगमचेदं जगन्नारायणोऽभवम् ॥ १८॥

Meaning:

The sages, the forefathers, the gods, the great beings, the metals, the movable and the immovable, this universe is born of Narayana.

योगो ज्ञानं तथा सांख्यं विद्या शिल्पादिकर्म च ।
वेदाशास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥ १९॥

Meaning:

Yoga, knowledge and also Sankhya, the sciences, crafts and other actions, the Vedas, the scriptures and knowledge, all this comes from Janardana.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रीण्लोकानव्याप्य भूतात्मा भुङ्क्ते विश्वभुगेव्ययः ॥ २०॥

Meaning:

Vishnu alone, the Great Being, pervading the three worlds with many separate beings, the Soul of beings, enjoys the expanse of the Enjoyer of the universe.

इमं वं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्यिच्छेत्पुरुषः श्रेयः प्राप्टुं सुखानि च ॥ २१॥

Meaning:

Any man who desires to attain prosperity and happiness should recite this hymn of Lord Vishnu recited by Vyasa.

विश्वेश्वरमजं देवं जगतः प्रभुमव्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ २२॥

Meaning:

Those who worship the lotus-eyed Lord of the universe, the unborn God, the Lord of the universe, the inexhaustible, do not get defeated.

अर्जुन उवाच —
पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।
भक्तानामनुरक्तानां त्राता भव जनार्दन ॥ २३॥

Meaning:

Arjuna said: O lotus-petalled, large-eyed, lotus-naveled, best of the gods, be the savior of the devotees who are devoted to you, O Janardana.

श्रीभगवानुवाच —
यो मां नामसहस्रेण स्तोतमिच्छति पाण्डव ।
सोऽहं एकेन श्लोकेन स्तुत एव न संशयः ॥ २४॥

Meaning:

The Lord said: He who likes, Oh Arjuna, to sing my praise, using these thousand names, should know Arjuna, that I would be satisfied by his singing of even one stanza, without any doubt.

व्यास उवाच —
वासनाद्वासुदेवस्य वासितं ते जगत्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥ २५॥

Meaning:

Vyasa said: My salutations to you Vasudeva, because you who live in all the worlds make these worlds as places where beings live, and also Vasudeva, You live in all beings as their soul. Om Nama salutations to Vasudeva.

पार्वत्युवाच —
केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।
पठते पण्डैतर्नित्यं श्रोतुमिच्छाम्यहम् प्रभो ॥ २६॥

Meaning:

Parvati said: I am desirous to know, Oh Lord, how the scholars of this world will chant without fail these thousand names, by a method that is easy and quick.

ईश्वर उवाच — श्रीराम राम रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ॥ २७॥ श्रीरामनाम वरानन ॐ नम इति ।

Meaning:

Lord Shiva said: Hey beautiful one, I play with Rama always, by chanting Rama Rama and Rama. Hey lady with a beautiful face, chanting the name Rama, is the same as the thousand names.

ब्रह्मोवाच —
नमोऽन्ताय सहस्रमूर्तये
सहस्रपादाक्षिशिरो रुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्रकोटियुगधारणे नमः ॥ २८॥

Meaning:

Brahma said: Salutations to Thee, Oh lord, Who runs the immeasurable time of thousands of crore yugas, Who has no end, Who has a thousand names, Who has a thousand forms, Who has a thousand feet, Who has a thousand eyes, Who has a thousand heads, Who has a thousand arms, and Who is always there. Om Nama He who runs thousands of crore yugas.

सञ्जय उवाच —
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ २९॥

Meaning:

Sanjaya said: Where Krishna, the king of Yogas, and where the wielder of bow, Arjuna, is there, there will exist all the good, all the victory, all the fame, and all the justice in this world.

श्रीभगवानुवाच —
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ३०॥

Meaning:

Sri Bhagavan said: I would take care of worries and cares of him who thinks and serves Me without any other thoughts.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ३१॥

Meaning:

I save the righteous and destroy the wicked, and establish righteousness in every age.

****

Videos

Live Prayers from Prasanthi Nilayam (Ashram of Sri Sathya Sai Baba)..includes chanting of Vishnu Sahasranamam. (1 hr 47 min):

https://youtu.be/sJcBQlOdqIA

Vishnu Sahasranamam Stotram by best singers …Prasanthi Nilayam (44 min)

https://youtu.be/Kin8BhM8tkk

Prasanthi Nilayam – Live Vedam (includes Vishnu Sahasranamam), Bhajans

and Aarti (1 hr 58 min): https://youtu.be/W2xvjxOgQdo

Live Prayers from Prasanthi Nilayam ..includes powerful Vishnu Sahasranamam by MS Subbulakshmi (1 hr 46 min): https://youtu.be/yKx1ULM6S3w

Vishnu Sahasranaman by MS Subbulaksmi (29 min): https://youtu.be/ATflA6WOy0I

Sri Venkatesa Suprabhatam by MS Subbulakshmi (20 min): https://youtu.be/R-bwYbOExt8

Sri Vishnu Stotram (3 min): https://youtu.be/YapTT9zQ-qw

Sri Hari Stotram (4 min): https://youtu.be/cToCInaGzCw

Sri Vishnu Ekadasha Nama Stotra by Rajshri Soul (3 min): https://youtu.be/bbccJDwzH5E

Vishnu Stotras - Playlist - 52 Videos:

https://youtube.com/playlist?list=PLPg1IxNh2M0GtbWu_pg_V-KAj9mFqGyrD&si=xpIHCPfLIs8WhWHW

****

3.Sri Sathya Sai Baba speaks on Subrahmanya (Murugan)

Ref: perplexity - AI

Sri Sathya Sai Baba speaks about Lord Subrahmanya (Murugan)

Sri Sathya Sai Baba on Lord Subrahmanya (Murugan)

Sri Sathya Sai Baba has spoken about Lord Subrahmanya (Murugan) in several contexts, emphasizing the unity of the divine and His own connection with Murugan:

- Baba has explicitly identified Himself and God as Subrahmanya or Murugan, highlighting the oneness of all divine forms. In a notable incident, while speaking of Subrahmanya, He created a thin gold plate and etched an image of Subrahmanya on a peacock, instructing a devotee to wear it as a sacred talisman[1].

- Baba installed an idol of Lord Subramanyam (Murugan) at Prasanthi Nilayam in 1997, further demonstrating His reverence and recognition of this divine form[2].

- He has performed miracles that connect His identity with Murugan. For example, in a well-known account, a devotee who prayed to Lord Subrahmanya for healing later realized, through Baba's revelations and miracles, that the same divine power responded—whether worshipped as Subrahmanya or as Sai Baba[3][5].

- In devotional songs and bhajans led by Baba's followers, Murugan is often invoked alongside Sai Baba, reinforcing the belief that Sai is the embodiment of Subrahmanya's compassion and divinity[6].

****Key Message:****

Sri Sathya Sai Baba taught that God is one, manifesting in many forms such as Subrahmanya (Murugan), and that sincere devotion to any form reaches the same divine source[1][3][5].

Citations:

[1] 7. The Constant Presence - Sri Sathya Sai Speaks https://saispeaks.sathyasai.org/discourse/constant-presence

[2] When Sri Sathya Sai installed the Subramanyam idol and ascended ... https://sathyasaiwithstudents.blogspot.com/2014/09/when-sri-sathya-sai-installed.html

[3] Mrs.Bhat prays to Lord Subramanya, and Baba responds - Saibaba.ws http://saibaba.ws/miracles2/the_divine_guardian.htm

[4] Teachings of Bhagawan Sri Sathya Sai Baba - Volume 1 https://www.sathyasai.org/publications/TeachingsOfBSSSB-Vol01.html

[5] Proof That Sathya Sai Is Muruga, Subramanya Or Karthikeya https://www.youtube.com/watch?v=7EfeEnr6B7I

[6] 1878 - Deva Senapate Skanda Subrahmanya Pahimam - YouTube https://www.youtube.com/watch?v=mWBtiHTW5ew

[7] Bhagavan Sri Sathya Sai Baba on Namasmarana - Saibaba.ws http://saibaba.ws/teachings/babanamasmarana/babanamasmarana.htm

[8] Auspicious Day dedicated to Lord Subrahmanya #muruga - YouTube https://www.youtube.com/shorts/yA4rM3C7S7I

***

How did Sri Sathya Sai Baba describe Lord Subrahmanya's form and significance

Sathya Sai Baba's Description of Lord Subrahmanya's Form and Significance

****Form of Lord Subrahmanya:****

Sri Sathya Sai Baba described Lord Subrahmanya (Murugan) as appearing in the traditional form seen in devotional portraits: standing on a peacock (His vahana), often associated with a cobra, and holding the *vel* (spear), His characteristic weapon. In one account, Baba materialized a gold plate and etched an image of Subrahmanya on a peacock, emphasizing this iconic representation[4][1].

****Significance of Lord Subrahmanya:****

Baba explained that the divine can assume any form according to the devotee's faith. He highlighted that God’s essence is one, and He manifests as Subrahmanya or any other form to guide and protect devotees. In a vision experienced by a devotee, Subrahmanya appeared, pierced her with His *vel*, and took her to a high, rocky peak—symbolizing spiritual elevation and liberation. Baba clarified that this vision was a manifestation of the same divine power, showing that God responds to sincere devotion in whatever form is worshipped[1][3][4].

****Key Message:****

Sathya Sai Baba taught that the form of Subrahmanya embodies divine protection, healing, and spiritual ascent. The essence of worship is faith and unity, as all forms are expressions of the same supreme divinity[1][3][4].

Citations:

[1] Mrs.Bhat prays to Lord Subramanya, and Baba responds - Saibaba.ws http://saibaba.ws/miracles2/the_divine_guardian.htm

[2] 4. Let Unity Be The Undercurrent Everywhere - Sri Sathya Sai Speaks https://saispeaks.sathyasai.org/discourse/let-unity-be-undercurrent-everywhere

[3] Proof That Sathya Sai Is Muruga, Subramanya Or Karthikeya https://www.youtube.com/watch?v=7EfeEnr6B7I

[4] 7. The Constant Presence - Sri Sathya Sai Speaks https://saispeaks.sathyasai.org/discourse/constant-presence

[5] [PDF] PRASANTHI - SSSIHL https://www.sssihl.edu.in/wp-content/uploads/2019/09/SSSIHL-Prasanthi-Vidwan-Mahasabha-2016.pdf

[6] [PDF] Sathya Sai Speaks, Vol 31 (1998) https://sathyasai.us/sites/default/files/pages/devotion/discourses/uploads/pdfs/Sathya%20Sai%20Speaks,%20Vol%2031%20(1998).pdf

[7] SSSCT - His Life - Life History - Sri Sathya Sai Central Trust https://www.srisathyasai.org/pages/sai-life-history-history.html

[8] Sathya Sai Baba - Wikipedia https://en.wikipedia.org/wiki/Sathya_Sai_Baba

****

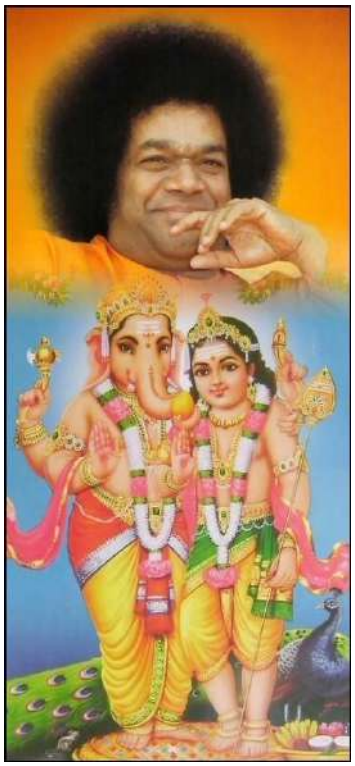
Ref: saibaba.ws

The Divine Guardian

Mrs. Bhat prays to Lord Subramanya, and Baba responds

Every Hindu family usually worships a particular deity as the family deity. In the family of K.R. K. Bhat, they traditionally worshipped Lord Subramanya. But Mr. Bhat himself was inclined more towards the worship of Lord Krishna. Perhaps for this reason, or perhaps because he was very busy as a top executive in the world of insurance, it was his young wife who carried out the daily ceremonial worship of Lord Subramanya

In 1943, Mrs. Bhat developed cancer of the uterus. Medical men advised an operation though there was no certainty that this would be successful. Mr. Bhat's widowed mother was staying with the young couple at the time, and she said to her son, "Lord Subramanya cured your father of cancer without any operation; in the same way he will cure your wife." The old lady's faith was so tremendously strong that the young couple agreed to forego surgery and place themselves entirely in the hands of the family deity.



Pujas (worship) to Lord Subramanya were intensified, the religious practices became even more strict and devout than before, the prayers more fervent and prolonged. These pujas were now carried out mainly by Mr. Bhat's mother, while the young wife remained in bed growing gradually thinner and weaker. This went on for about six months.

Then one night, while in a state of semi-sleep, the patient saw in the dim light from the moon a large cobra circling her bed. Alarmed, she switched on her bedside lamp and woke her mother-in-law who was sleeping in the same room, her husband being absent on a business trip. No snake was found in the room.

Yet as soon as Mrs. Bhat switched off the light, she saw the cobra again, going around the bed. Almost immediately the snake took the form of Subramanya, in the same form as in the portrait hanging in their shrine. He seemed to be floating above her. Then piercing her bosom with His velayudha (The spear – the weapon of Lord Subramanya), He seemed to draw her away with Him.

Soon she found herself standing before Him on the peak of a high rocky hill. She knelt and touched His feet with her hands and forehead, and He began to talk to her. He asked her if she wanted to stay with Him or go back to the world. She understood this to mean a choice

between life and death. Thinking of her husband and young children and their need of her, she told Subramanya that she wished to go back.

There was further conversation, and finally Subramanya said: You are cured of your illness, and will soon grow strong. Throughout your life I will protect you; whenever you think of Me, I'll be there. Now go back."

"How?" she asked.

He pointed to a long winding, narrow staircase that had opened near their feet, and led downward. She began to descend - then there seemed to be a break in her consciousness and she found herself back in bed in her own room, awake. Immediately she woke her mother-in-law and told her about the vision. When her husband returned home she told him as well.

But, she regarded the experience as sacred, and did not make it known beyond the closest members of her family. From that night onward she gained rapidly in strength and there were no more signs of the cancer. Soon, she was up and carrying on her normal life. Only now, there was a difference. Now in addition to her household duties and religious observances, she devoted herself to social welfare work among the poor and needy. God had given her back her life, and she was determined to use it fully in His service as best she could.

It was twenty years later that Mr. and Mrs. Bhat first heard of Sathya Sai Baba and went to Prasanthi Nilayam. To Mrs. Bhat, He said, "I spoke to you long ago - twenty years ago."

Greatly puzzled, she replied: "No, Swamiji, this is my first visit."

"Yes, yes, but I came to you when you were living in Mysore."

And He mentioned the name of the street and the city where she was living at the time of her cancer illness, when she had the vision of Subramanya. Then He took her a little way up the narrow winding stairs, which lead to His quarters above and told her to look down. Immediately she was reminded of the staircase leading down from the heights on which she had been with Subramanya: in fact the two stairways seemed identical. She was more bewildered than ever.

To help her understanding, Swami now waved His hand and from the air produced a photograph of Himself in the somasutra (chariot) of Subramaniam with a cobra circling around Him. Now a light began to dawn on her. God can take any form, she understood.

He had come to her twenty years before in the form she worshipped, as Lord Subramanya. Now He was here before her in the form of Sathya Sai Baba. She fell at his feet, weeping tears of joy.

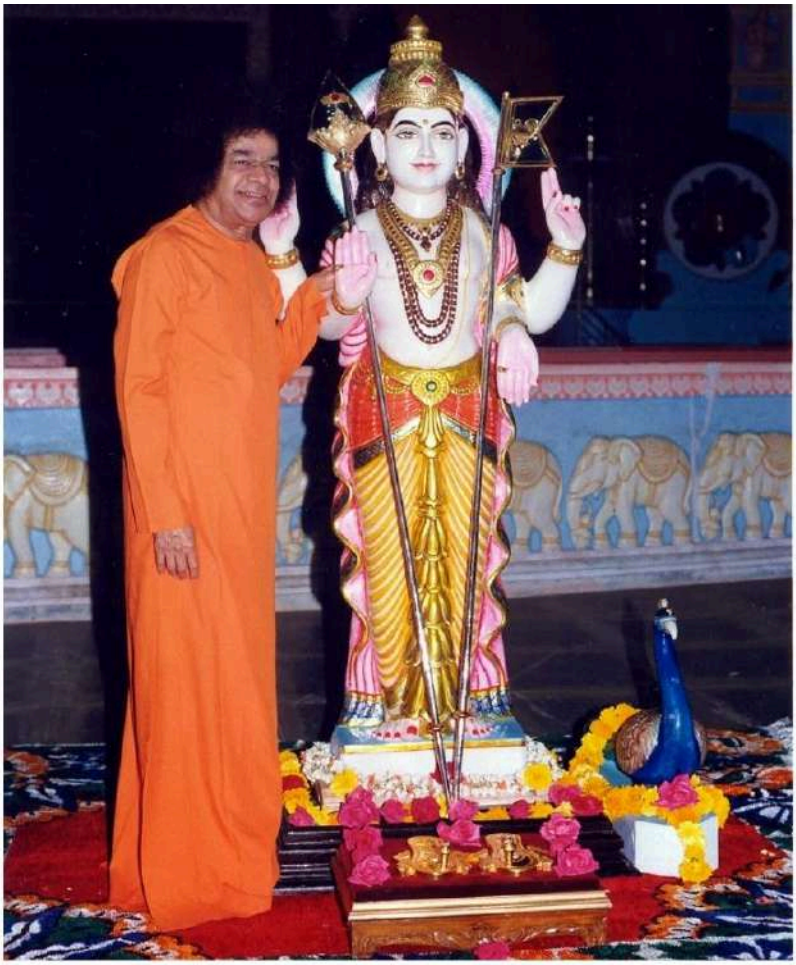
Reference: "Sai Baba: Man of miracles" by Mr. Howard Murphet. Page: 107-109 (Paperback Edition). Published by Macmillan India Ltd, 1972

****

Ref: sathyasaiwithstudents.blogspot.com

Sri Sathya Sai installed the Subrahmanya idol and ascended

the golden chariot as predicted in the Naadis

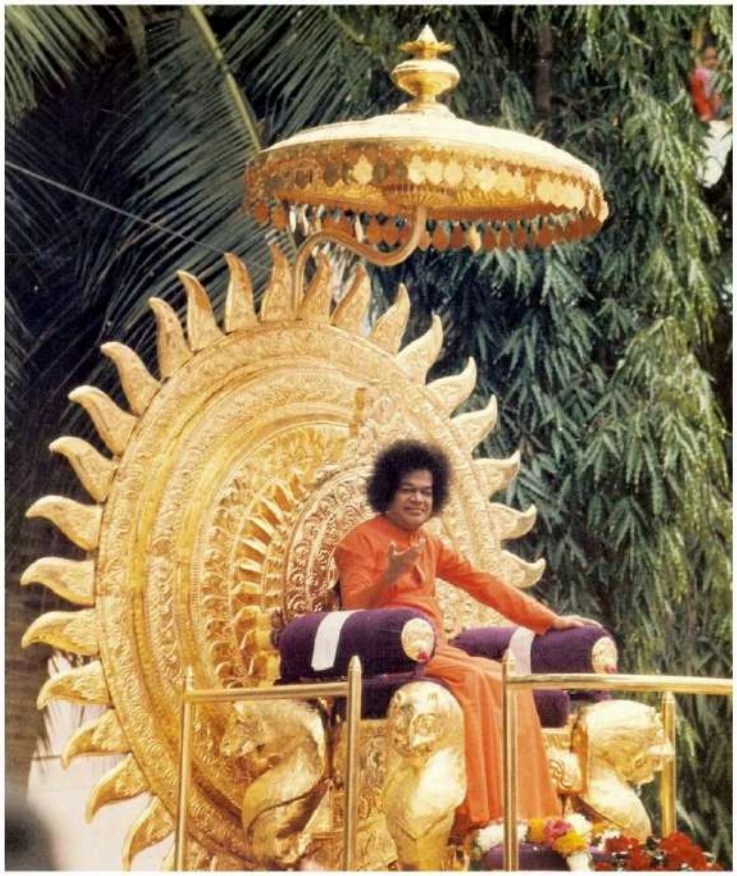


Sri Sathya Sai with the statue of Lord Subramanyam installed in Prasanthi Nilayam

Sunday, September 21, 1997 to

Wednesday, September 24, 1997

Bhagavan installed the idol of Lord Subramanyam in the shrine adjoining the existing Ganesha Temple at Prashanti Nilayam at 9 am, on 21st September 1997, (exactly the day fixed by the oracle thousands of years ago in 'Shuka Nadi'). On 21st evening, the saxophone artist Sri Kadiri Gopalakrishnan performed in Sai Kulwant Hall, and the Tamil Nadu youth presented 'Karagam' dance in the Divine Presence.



Sri Sathya Sai on the Golden Sun Chariot

Bhagavan's discourse

Bhagavan sat in the Golden Chariot offered by the Sai Paduka Trust of Madurai, at 7.05 am, and came in a procession from Poornachandra Auditorium to Sai Kulwant Hall and granted Darshan to the devotees on 22nd morning. Sri S. Srinivasan Chettiar spoke about the genesis of the Paduka festival and Major General S. P. Mahadevan also spoke to the gathering prior to Bhagavan's Discourse.

In His Discourse Bhagavan mentioned:

"This morning we had the Rathotsavam (festival of Golden Chariot) organised by the Sai Paduka Trust, Madurai, under the dedicated guidance of Sri Subramaniam Chettiar, who has been a steadfast devotee of Bhagavan for over fifty years. Over many years Subramaniam Chettiar has been engaged in promoting Paduka Seva (service of the Holy Sandals of the Lord). It is not easy for one at his advanced age to carry a burden of this magnitude. I am aware of the good service he has done so far. Hereafter he should take rest and devote himself to his personal Sadhana. It is true that service is a form of service to God. But he is no longer in a position to do this.

Moreover you have to be told about today's car festival. Whether you believe or not I have no lilting for such functions. What should be offered to Bhagavan is unsullied love. That love is God. Live in love. Offer that love to the Divine.

Why should I be bothered with this immense burden of a Golden Chariot? I do not at any time desire such things. Instead of this, you may spend any amount of money on social service activities.

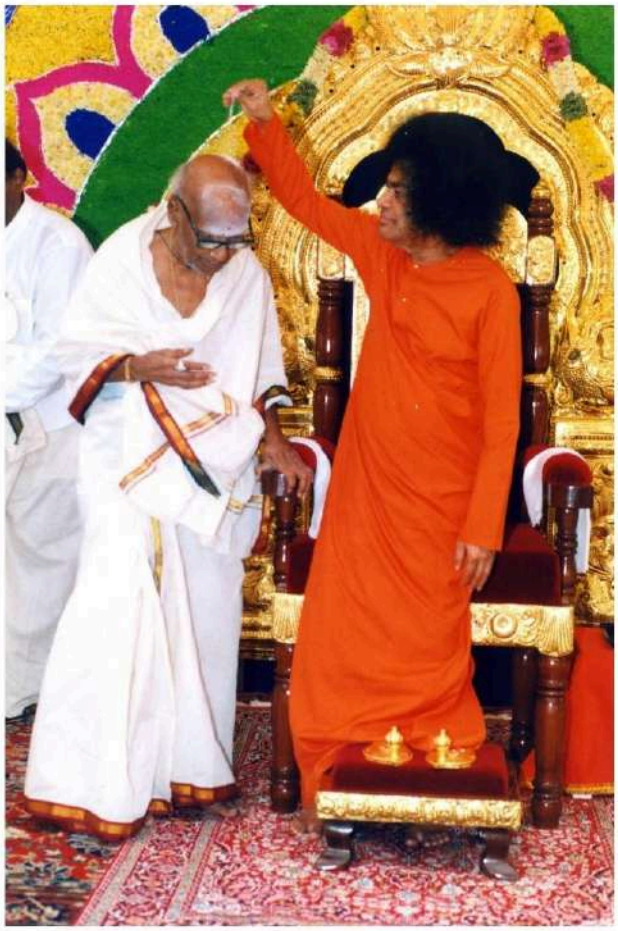
Here or anywhere else, what you have to offer to Bhagavan is pure love. Do not make such offerings as Golden Chariot anywhere. Anyone who desires such offerings cannot be Divine. When the Divine is immanent in everything, what is it that you can offer to the Divine? How are you eligible to make any offering at all? Everything belongs to God. Henceforth devotees should not bring here any gold ornaments or ornamental chariots or golden chariots. It is better to sell such objects and use the money for providing drinking water to the people.

From the outset I had resolved on three things in the Bharatiya tradition. from the ancient times Bharat has been providing three things to the people. One is Vidya (education). Next comes Vaidya (free medical aid). Vidya relates to the head. Vaidya is related to the heart. For this reason I have been providing free education. Nowhere in the world is such free education offered. Today, heavy donations have to be given for admission even to the first standard. As I feel that every child belongs to me, I see nothing special in offering free education to my children. All are mine and hence I offer these things to them. What I give and what I accept is love. It is a relationship of love to love, heart to heart.

Therefore, whatever Subramaniam Chettiar may feel, if somebody is ready to bid for this Chariot, I shall be glad to give it away and use the money for providing drinking water to more villages. He brought the chariot here out of his immense love. He had one overwhelming desire in his life. He was keen to celebrate this Rathotsavam (festival of Golden Chariot) in his life time. He did not worry about what happens to him thereafter. It was to please him that I mounted this Chariot.

Otherwise I would not have gone near it at all. I have no desires of this nature. Nor should you entertain such intentions. The relationship between God and devotee is heart to heart and has nothing to do with external paraphernalia. You must cultivate this internal quality. Promote purity of the heart. Engage yourselves in selfless service.

You have to cherish three cardinal principles: Fear of sin, Love of God and Moral life in society That you will foster your devotion in this manner, I bless you all."



Sri Sathya Sai blessing Sri Subramaniam Chettiar on completion of the Paduka Puja Mahotsavam in Prasanthi Nilayam

Paduka Puja was performed in Sai Kulwant Hall, at 6.45 am, on 23rd morning, with Bhagavan's blessings. At the conclusion, Bhagavan sprinkled sacred Akshata on all the 2,016 couples. Dr. Ghadhia from UK and Dr. Sandeepan Chaterjee from the Institute gave speeches that afternoon. Bhagavan then delivered His Message. Sri Chettiar and family did Pada Puja of Bhagavan in Sai Kulwant Hall at 7.30 am, on 24th morning with flowers, gold and silver medallions.

Bhagavan presented clothes to the Pandits and Nadaswaram players associated with the Padukapuja. As it happened to be the Birthday of Sri Subramaniam Chettiar, Bhagavan blessed Sri V.K. Narasimhan to speak about the single-minded devotion of Subramanyam Chettiar and the great service done by him and his family to foster love of Bhagavan amongst the devotees through 'Likhita Japa' and 'Paduka Puja'. The unique function concluded with Mangala Arati.

Source: Sri Sathya Sai Digvijayam (1986 – 2005)

****

Videos

Lord Subrahmanya idol installed in Prasanthi Nilayam (12 min):

https://youtu.be/lPx7Qnzc-GI?si=EAgj7X_JrWqNylqT

Cancer cured - Proof that Sathya Sai is Murugan ..by Aravind Balasubramanya (13 min):

https://youtu.be/7EfeEnr6B7I?si=_TBqnhlUPZL8oCEa

Soothing Muruga Bhajan (5 min): https://youtu.be/mWBtiHTW5ew?si=QjdOuM04HjhJ7Vsv

Thaipusam special - Lord Subrahmanya darshan (1 min):

https://youtu.be/MYSeKpyojIA?si=1n_FMDoKh_NBDX6I

Subrahmanya Bhajan collection - Vol. 1 (19 min):

https://youtu.be/hPLqUwDuHjc?si=Kw1j-60Mm_kFWJeP

Subrahmanya Bhajan collection - Vol. 2(15 min):

https://youtu.be/60L-jAdtPUY?si=C-rfdXmf1kzJwTWw

Subrahmanya bhajan collection - Vol. 3(15 min):

https://youtu.be/MmOybLPHHwM?si=9NqcAZy9gJnIg5uI

Auspicious Skanda Sashti (0.59 min): https://youtu.be/X_e7vn-bhJA?si=I1_FhFTZ6FmGlqj-

Velayudha Sai..(3 min): https://youtu.be/k9PBOeWPGPM

Kartikeya Karunakara.. by Sudhir Joshi (2 min):

https://youtu.be/rdK-5e2swxQ?si=c9fWQPaI0bXRdldB

Subrahmanya Ashtottara (7 min):

https://youtu.be/4a9kyv-gBbE?si=4UNM1VYAyyMXRAnP

Subrahmanya Ashtakam - Shri TV Om (41 min):

https://youtu.be/hit7spkviDg?si=iEgUebwqbPlMiAW7

Devotional Bhajan for peace and blessings (17 min):

https://youtu.be/yoZy5JHXuhA?si=lG1GnOOmHwihiB3g

Murugan Bhajan collection (11 min):

https://youtu.be/mKTnf5BngNY?si=l-eXGttgbb3y1hMK

Powerful Murugan Mantra (3 min):

https://youtu.be/F2WafcUI7BE?si=an1KAix8ee85KudX

Muruga , Muruga - Bhajan (4 min): https://youtu.be/usAOLnwqzNA?si=1dRKr2J7-Ns4RUul

Shanmukha Gayatri Mantra 108 times (11 min):

https://youtu.be/wjrBufUJGVk?si=45Umte-iCYSYgtKy

****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीऽतमस्तु मा विद्विषावहै॑ ॥ **(3)**

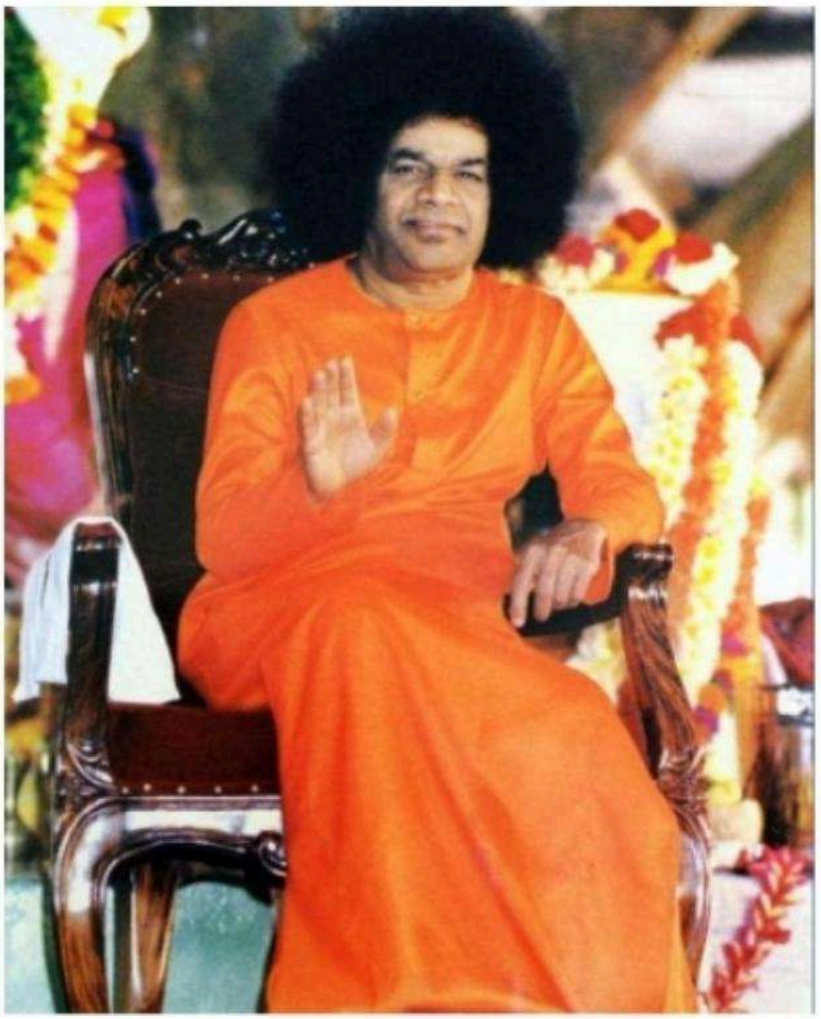
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Sri Sathya Sai Baba's sayings on Saint Thyagaraja

Compiled by
Dr. M. Thirumaleshwar
formerly:
(i) Professor, Dept. of Mechanical Engineering,
St. Joseph Engineering College,
Vamanjoor, Mangalore – 575 028, India
(ii) Principal, Vivekananda College of Engineering and Technology,
Puttur (D.K.) – 574 203, India
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION..... 2
CONTENTS..... 3
PREFACE..... 4
Ref: https://www.sathyasai.org..... 5
Introduction..... 5
Sri Sathya Sai Baba's Teachings..... 5
Ref: AI Overview..... 6
About Saint Thyagaraja..... 6
Here are some key aspects of Sai Baba's teachings on Saint Thyagaraja:..... 6
Ref: sathyasaiwithstudents.blogspot.com..... 7
Sri Sathya Sai on: Immortal Divine Compositions of Thyagaraja..... 7
Ref: https://saispeaks.sathyasai.org/..... 13
The Screen within..... 13
The means for collecting donations must be pure..... 13
Thyagaraja's songs impart bliss..... 14
Devotion is the reservoir for all the temples..... 14
India is on the threshold of a new era..... 15
Ref: https://sathyasaiwithstudents.blogspot.com/..... 16
Sri Sathya Sai inaugurates the Thyagaraja Utsava in Tirupati..... 16
Ref: thehansindia.com..... 24
An Ode to Thyagaraja..... 24
Thyagaraja Aradhana..... 24
Ref: saispeaks.sathyasai.org..... 25
Yaaga is Thyaaga..... 25
God can be concretised anywhere by sincere prayer..... 26
The master of five elements can tread on all..... 26
A gift must be made without pride or publicity..... 27
Namasmarana will help to grow detachment and love..... 27
Devotion is not a part-time affair..... 28
YouTube Videos..... 29

PREFACE

90
radiosai
The great saint Tyagaraja literally lived all his life with Lord Rama. From morning to evening he composed songs in honour of the Lord and in many of the innumerable songs he composed, the saint wails and cries to have Rama's attention. That is pining.

This free ebook gives briefly the info about: "**Sri Sathya Sai Baba's sayings on Saint Thyagaraja ".**

This free ebook first gives a brief Introduction, and then Sri Sathya Sai Baba's sayings on Saint Thyagaraja.

First a summary by AI Overview is given. Then, the info required is collected from Sri Sathya Sai talks, Sathya Sai with Students blogspot, newspaper info, YouTube..etc.

YouTube Videos at the end give a few talks by Sri Sathya Sai Baba on Thyagarajaand his bhakti on Rama, Thyagaraja Aradhana Mahotsavams, Thyagaraja Kriti sung by Vasudha Ravi…etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
June 6, 2025
Email: tmuliya@rediffmail.com

Ref: https://www.sathyasai.org

Introduction

Sri Sathya Sai Baba's Teachings

At the age of 14, Sri Sathya Sai Baba declared to his parents that he had come to this world with a mission to re-establish the principle of Righteousness, to motivate love for God and service to fellow man. Since then, he has consistently called on all mankind to *Love All, Serve All* and has repeatedly asserted that the essence of all scriptures is *Help Ever, Hurt Never!*

Sri Sathya Sai Baba began his role as a universal spiritual teacher at a very young age before he turned 14, through folk songs, theater, exposition from scriptures and personal example the virtues of living a purposeful life. His family, classmates, teachers and others in the village were astounded by the extraordinary simplicity and clarity of His message. For more than five decades, Sri Sathya Sai Baba communicated His message of love, universality and spirituality to a diverse audience from different faiths, countries, culture and traditions.

Through his speeches and writings, Sathya Sai Baba has offered a veritable ocean of knowledge and guidance on all aspects of spiritual, religious, and value-oriented living. He has often repeated that it is not necessary to drink the whole ocean to know its taste, that it is not necessary to read all scriptures to live a life of joy, peace, and love. It is enough to put into practice one aspect of spiritual teaching.

Sri Sathya Sai Baba says that we are all embodiments of God —we *are* God— and that the chief goal of our lives as humans is to realize that we are God, to experience that we are Divinity, to achieve "enlightenment". Sri Sathya Sai Baba said in 1953 that, "there is no escaping it; all creatures have to reach God some day or other, by the long route or by the short route." He mentioned this topic of realizing who we really are in almost every one of his approximately 1500 published discourses.

The uniqueness of His style was that He explained age old concepts with new insights and examples that addressed the needs of the modern society. He repeatedly emphasized that He had come to reconstruct the ancient highway to spirituality and not to found a new religion or cult. His writings and discourses have been carefully documented.

A few drops of the ocean of Sathya Sai Baba's teachings, an attempt to encapsulate its essence, follows. Sathya Sai Baba urges mankind to:

- Believe in God --for there is only ONE GOD for all mankind, though He may be called by many names.
- Follow sincerely their respective religions and live their daily lives in consonance with the teachings of good behavior and morality.
- Respect all other religions --for no religion advocates the negative and lower qualities of man.
- Perform selfless service to the poor, the sick, and the needy without thought of reward or fame.

- Cultivate in people's lives the values of Truth, Right Conduct, Peace, Love, and Nonviolence and promote these values among all.
- Be patriotic and respect the laws of the country in which they live.

******

Ref: AI Overview

About Saint Thyagaraja

Sri Sathya Sai Baba often spoke about the importance of devotion and inner peace, using Saint Thyagaraja as an example. He **emphasized the need to cultivate love for God and to lead a life of sacrifice**, as Saint Thyagaraja did. Sai Baba also highlighted the significance of prayer and contrition in purifying the mind of ego and hatred, citing Thyagaraja's constant evaluation of his words and deeds. [1, 2, 3]

Here are some key aspects of Sai Baba's teachings on Saint Thyagaraja:

- **Inner Peace and Devotion:** Sai Baba emphasized that true happiness comes from inner peace, which is cultivated through devotion and love for God. Thyagaraja's life exemplified this principle, as he prioritized his connection with God above worldly possessions. [2, 2, 3, 3]
- **Sacrifice and Renunciation:** Sai Baba highlighted Thyagaraja's renunciation of worldly wealth in favor of his devotion to Rama, teaching that sacrifice is the path to liberation and divine grace. [3, 3]
- **Cultivating Faith and Love:** Sai Baba encouraged devotees to cultivate faith and love for God, as exemplified by Thyagaraja's unwavering faith. [4, 4, 5, 5, 6, 7, 8]
- **Importance of Prayer and Contrition:** Sai Baba emphasized the role of prayer and contrition in cleansing the mind of negative emotions and fostering devotion, as seen in Thyagaraja's practice of examining his actions. [1, 1, 2, 2]
- **Following Divine Principles:** Sai Baba often referenced Thyagaraja's life as an example of living in accordance with divine principles, such as humility, love, and service to others. [3, 3, 5, 5]

AI responses may include mistakes.

[1] https://saispeaks.sathyasai.org/discourse/screen-within
[2] https://www.sathyasai.org/studyaids/worship
[3] https://saispeaks.sathyasai.org/discourse/power-divine-love
[4] https://saispeaks.sathyasai.org/discourse/develop-your-faith-love-god
[5] http://saibaba.ws/teachings/babanamasmarana/babanamasmarana.htm
[6] https://saispeaks.sathyasai.org/discourse/unity-thought-word-and-deed-true-humanness
[7] https://www.facebook.com/groups/481476999022474/posts/2078130706023754/
[8] https://www.scribd.com/doc/65404501/Lyrics-of-Thoda-Dhyan-Laga-in-English

Ref: sathyasaiwithstudents.blogspot.com

Sri Sathya Sai on: Immortal Divine Compositions of Thyagaraja

Sri Thyagaraja (1767-1847)

This practice (Swami referring to practice of Bhajans /community singing) gathered momentum over the years and in 1798, the great South Indian Saint-composer Tyagaraja invested Bhajans with Raga and Tala (musical form and rhythm). Since then Bhajans have acquired national vogue in all parts of the country.

…When Bhajans were first introduced in villages, Tyagaraja began with the song, "Come, all ye blessed ones, come, and let us join in singing the glory of Sri Rama". He also said that when they have Kodandapani (Rama with the Kodanda bow) on their side, they need not fear Dandapani (Yama, the Lord of Death).

- "The Immortal Bhaktas", Sathya Sai Speaks, Volume 19, October 8, 1986, Prasanthi Nilayam

The ancient sages had a vision of the Supreme Lord Vishnu reclining on the Ksheerasagara (Ocean of Milk) and adored Him in that form. This was how Saint Tyagaraja described the Lord in his famous song beginning with the words, "Ksheerasagara Shayana!" (Oh Lord reclining on the Ocean of Milk). (Swami sang some lines from the song). What is this Ocean of Milk? Is it anywhere on earth? On this mundane world with its material concerns, you cannot perceive this Ocean of Milk. Nevertheless, it exists. Where? In every human heart; in this heart, Lord Sriman Narayana is resting.

- "Acquire Friendship of God", Sathya Sai Speaks, Volume 28, July 11, 1995, Prasanthi Nilayam

Several great souls took birth in this land of Bharat. Saint Tyagaraja in one of his famous Kirtans sang, "Endaro Mahanubhavulu, Andariki Vandanamulu…" (There are several great souls, I prostrate before all of them). A great saint, Tyagaraja himself exhibited such humility. He was a great composer too.

…When sublime feelings spring forth from the depths of one's own heart, they express themselves as great devotional poetry.

- "Love and Morality —The Need of the Hour", Sathya Sai Speaks, Volume 35, December 25, 2002, Prasanthi Nilayam

Sant Tyagaraja sang in one of his immortal Kirtanas, "Cheemalo Brahmalo Siva Kesavaadulalo Prema Meeravelasi Unde Birudhu Vahinchina Rama Nannu Brovara" (Oh Rama, in Your pure and unsullied form of love, You indwell all beings from an ant to Brahma as also in Shiva and Keshava. Please be my protector too). Unable to realise this truth, people kill the ant that crawls on their bodies. The same people will worship the ant if it appears as an embodiment of Divinity. Thus, the feelings make all the difference.

- "Repose Faith in Your Conscience ", Sathya Sai Speaks, Volume 40, January 15, 2007, Prasanthi Nilayam

Great singer-saints like Tyagaraja made sweet offerings to God in the form of Kirtanas suffused with Bhava (feeling), Raga (tune) and Thala (beat) and won His grace. There is so much sweetness in such devotional songs. God's grace can surely be obtained by such devotional singing. You cannot win the grace of God by empty rhetoric. It is only through devotional singing suffused with Bhava, Raga and Thala, that divinity can be attained. God will be moved by such Sankirtan.

- "The Lord Accepts Only a Pure Heart", Sathya Sai Speaks, Volume 37, September 6, 2004, Prasanthi Nilayam

An artist's creation of Rama-Sita wedding

Tyagaraja grew ecstatic when he sang about Rama and His various attributes and glories. (Swami sang mellifluously Tyagaraja's song beginning with the words, "Rama! Kodanda Rama! Rama! Pattabhirama! ("Rama! You stand by the word You have given. For me, You are the only wealth. Your song is the only song. Your path is the only path. Rama! You are Sitapati (the consort of Sita). You are the Gati (the goal). I bow to You. I surrender to You, Oh Rama. Rama! Your name is supreme. Rama! Thoughts of You are enough. Rama! I am Yours. Please speak to me").

- "The Perennial Message of the Rama Story", Sathya Sai Speaks, Volume 30, April 16, 1997, Brindavan

Guna Sankirtana applies to the kind of Bhajan in which the devotee recites the auspicious qualities of the Divine, experiences oneness with the Divine, and acquires the Godly qualities. Tyagaraja had recourse to this type of singing. In one of his Kirtanas, he exclaimed, "Oh Lord! You are beyond all words. Is it possible for even Brahma or other Gods to extol your glorious exploits? I am waiting for your grace. Hearken to my entreaties. You restored to the preceptor, his son, whom the Lord of Death had taken away. You conquered the God of Love. You liberated from prison Vasudeva and Devaki. You protected Draupadi when she appealed to you in despair. You were the guardian of the Pandavas. You relieved Kuchela of his poverty. You saved 16,000 damsels from subjection." In this manner, Tyagaraja recounted the great qualities of God in his songs.

…In the rendering of Tyagaraja's songs, the failure to observe the meaning of the words of the song has produced bizarre results. Tyagaraja's songs are in Telugu. Tamil musicians, who are experts in music, rendering Tyagaraja's songs have often mangled the words of the songs and made them meaningless. In one of his songs, Tyagaraja sang, "Ne Pogadakunte Neekemi Kodhavu Rama?" (If I do not praise you, what do you lose Oh Rama?). A Tamil musician sang the song in such a manner that it meant, "If I eat Pakodas, what do you lose?" It is essential to ensure that the meaning of the words, the emotional feeling of the composer and the melody of the song are all brought out in rendering the songs during Nagar Sankirtan and in Bhajans. Where one does not understand the meanings of the words, he should get the meaning from those who know.

- "Purify the World by Sankeerthana", Sathya Sai Speaks, Volume 25, March 3, 1992, Prasanthi Nilayam

Who can determine what the nature of Divinity is? None can do it. The nature of the Divine can be determined only by the Divine and not by anybody else. Tyagaraja recognized this truth in his song, "Oh Lord! How can anyone decide what You are?" Tyagaraja went on to derive the name 'Rama' from the two letters 'Ra' and 'Ma' in the two Mantras associated with Vishnu and Shiva (The two mantras are: Namo Narayanaya and Namah Shivaya).
The two Mantras, without the syllables 'Ra' and 'Ma', become meaningless. 'Ra' and 'Ma' are thus the life-giving letters in the two Mantras.

- "Potency of Rama's Name", Sathya Sai Speaks, Volume 31, April 5, 1998, Brindavan

Attachment to sensory pleasure has to be discarded in preference to the more lasting joy of inner contemplation. Tyagaraja had discovered that joy. He gave expression to that joy in moving musical notes, in simple sincere words in songs that bring tears to the eye and thrills to the heart. The Raja who is the President of this festival (Swami referring to the festival in honour of Saint Tyagaraja), comes from Tamil Nadu and the Telugu language in which Tyagaraja sang is strange to him. Yet, he is profoundly affected by the music; he loves the Kritis (songs) very much. Knowing the meaning of the songs and the context which begot them so spontaneously and so sweetly from the sublime devotion of Tyagaraja will make you imbibe the spirit better; the language in which he sang is the language of the seeker, the Sadhaka, the straggling Sadhak, and very rarely, the satisfied sage. You can easily learn that language, the language of the Sadhaka. Do not keep away from it because it is not the language to which you are accustomed.

- "Inner Progress", Sathya Sai Speaks, Volume 02, April 5, 1962, Tirupati

The only reason for their coming (Swami referring to the presence of thousands of devotees in Puttaparthi) is the attraction of the Divine love. It was this which impelled Tyagaraja to sing (Swami sang the Telugu song 'Lekhana Ninnu Juttukunnaaru' in His own mellifluous voice, filling the entire gathering with ecstasy).
Is it not because you had the bliss-conferring Chintamani,
Oh Rama, that all of them gathered round you,
With their hearts in unison to experience perennial joy
From the Source of all Prosperity,
From the Ocean of Compassion
And the embodiment of Intelligence
That you are, with no equal?

- "Ways of the Divine", Sathya Sai Speaks, Volume 20, November 23, 1987, Prasanthi Nilayam

Tyagaraja sang, "Thelisi Rama Chinthana Cheyave Manasa" (Oh Mind! Meditate on Rama with the full knowledge of what He represents).

- "Faith in the Goal", Sathya Sai Speaks, Volume 15, October 3, 1981, Prasanthi Nilayam

Tyagaraja sang, "Birds, big and small, before nightfall seeks the tree where they can rest. I hold Your Feet in my grasp; save me, O Rama".

...Tyagaraja revelled in the Ananda that poetry, music and scholarship can confer but since the Ananda that learning can confer (Vidyaananda) was liable to weaken, he considered it only as a particle or foretaste of the Brahmaananda he sought most the Ananda derivable from the Universal Eternal Delight, the Nirguna Ananda Brahman, That Ananda is man's reality, for, man is God.

- "Perpetual Bliss", Sathya Sai Speaks, Volume 16, November 23, 1983, Prasanthi Nilayam

Lord Krishna cures Kubja

Kubja, a short woman with a hunchback was assigned the task of carrying perfumes to King Kamsa. On seeing her, Krishna asked, "Oh dwarf lady, what are you carrying?" She replied that she was carrying the perfumes to Kamsa, as he was very fond of them. Krishna went near her, deftly stepped on her feet and with His hands under her chin lifted up. Kubja, who was short with a hunch on her back, became straight and good-looking. These Leelas (miracles) were well expounded by Tyagaraja; "You are beyond all description and human comprehension. Is it possible to estimate Your glory and splendour even to Brahma? We have been waiting for Your grace. Oh Lord! Listen to my agony and redeem me. You are the one who brought back to life the dead son of Your preceptor. You are the one who suppressed the serpent Kaliya, freed Vasudeva and Devaki and saved Draupadi from humiliation. You fulfilled Kuchela's desires, You made ugly-looking Kubja beautiful. You protected the Pandavas and protected the 16,000 Gopikas. You are beyond all description and human comprehension."

- "Sacrifice is My Enjoyment", Sathya Sai Speaks, Volume 34, August 11, 2001, Prasanthi Nilayam

The Atma does not change, no one can transform it. Its nature is hidden by various veils of ignorance, such as those which Tyagaraja prayed Lord Venkatesha to pull apart, in the famous song, "Thera Teeyaga Rada".

- "The Click of the Camera", Sathya Sai Speaks, Volume 01, November 23, 1960, Prasanthi Nilayam

Source: Sai Vani: Avatar on Mahapurushas

*****

Ref: https://saispeaks.sathyasai.org/

The Screen within

Sri Sathya Sai Baba's Divine Discourse in Tirupati on July 11, 1959

It has become a convention to address such a gathering as "Brothers and Sisters", though no speaker is prepared to live up to the ideal that such a form of address implies. Many such empty formalities have entered into daily conduct. For example, it was mentioned that today is a 'red letter day' in the history of Tirupati. Red-letter days or days that have to be recorded in letters of gold are becoming quite cheap nowadays.

Only four days, remember, deserve that honour:
the day on which devotees gather to sing the glory of God;
the day the hungry are fed;
the day one meets a great sage; and,
the day on which discrimination dawns on the individual.

This day certainly falls in the category, so the secretary's description is, for once, right. I like the work in which this committee is engaged, so I hurried to this place from Bangalore, where yesterday there was continuous singing (akhanda bhajans) by many devotees. I like Saint Thyagaraja. My affection for him is not a matter of today. It is centuries old. And Thyagaraja and Tirupati are also attached to each other. He prayed here that the screen hiding the Light that was inside him might be moved aside by the Lord's Grace. This committee has been trying heroically to erect a place of worship for the saint and a hall to celebrate the Thyagaraja Festival and to encourage the study and practice of his songs. I was sorry when I heard their report and listened to the journeys these people have made to distant places and the driblets of donations they have received so far.

The means for collecting donations must be pure

Though the report is evidence of their devotion and sacrifice, it reveals the false sense of values that people are developing nowadays. Money (dabbu) must also circulate like blood (blooddu)! Otherwise, that too will cause ill health. There is no better method of using money than for promoting devotion, for then the entire system, individual and social, will benefit. If money is stored and not circulated, it will cause social swellings, and the swellings may boil and burst. I learn that the secretaries in their despair have thought of running a lottery to complete this structure. I am very much against this plan. A lottery attracts money from persons who are moved by greed; it holds out the attraction of quick riches and tempts men from a wrong angle. It will be tainted money to sell lottery tickets and distribute prizes and use the balance. Though it is for a good purpose, the means must be pure. Everyone who gives even a paisa must give it out of real devotion, knowing that the paisa will be used for the building that one wants to get built. Do not receive money given half heartedly or with some motive other than devotion. Then only will the building be worthy of Thyagaraja, who spurned the wealth (nidhi) offered by the Rajas of Tanjore and preferred the proximity (sannidhi) of the Lord to the favours bestowed by human donors. It is when diseases are

rampant that doctors are needed more; and now, when the standard of moral conduct has fallen very much, people must turn to doctors like Thyagaraja, who dispense the drug of repeating the Name Rama in their own sweet palatable versions. All have equal right to share in the health-giving properties of that drug. In every linguistic group we have great doctors who treat this disease of worldly existence successfully - Surdas in Hindi, Ramalingaswami in Tamil, and Purandaradasa in Kannada, to give just one example in each language.

Thyagaraja's songs impart bliss

Thyagaraja is in a class by himself, not because he sang in Telugu but because his songs are marked by the rare excellences of sincerity of devotion, poetical beauty, and musical melody. The tune suited to the emotional tempo of the idea elucidated in the song; the marking of time quite appropriate to the movement of the meaning; the words, which automatically dictate the marking of time and guide the musician along the notes and the entire structure of the song, helping the arousal of the yogic urge in the singer - such spontaneous mastery of the science and art of both music and spiritual exercise is seldom found in the history of any language or country. He sang unaware, out of the fullness of his realisation, so the songs have that strange communicative force imparting bliss (ananda) to the singer as well as the listener. Devaki gave birth to Krishna, but the child was brought up by Yasoda in Brindavana. Yasoda had all the delight that the child could give. So too, the Tamil devotees of music have adopted Thyagaraja and have practised his songs more than the Telugu speaking people. They are the Yasoda of Thyagaraja. The Tamils specialise in tune and beat, and they sing with scrupulous adherence to these. However, since they do not grasp the full meaning of the text, distortions painful to the Telugu ear often occur. More and more Telugu devotees have to learn to sing Thyagaraja musical compositions so that the nuances of the Telugu language in the songs may not be missed. After all, the tune, beat, and notations are to help in the easier assimilation of the message contained in the song and in the transmission to the singer and the listener of the live emotion out of which the song arose in the first instance. This can happen only if the meaning is clear.

Devotion is the reservoir for all the temples

Music as a vehicle of peace is universally popular; men, women, and children of all lands are amenable to its subtle influence. Even animals and plants are susceptible to music. The Lord has said: "Where My devotees sing, there I seat Myself (madbhaktha yathra gaayanthe, thathra thishthaami, Narada)" So the songs of Thyagaraja sung well and with full realisation of the context and meaning are excellent media for the spread of devotion. That is why I came today, to encourage and bless this committee, which is celebrating Thyagaraja Festival. Three things combined to bring Me here: their yearning, faith, and conjunction of convenience! The Tirumala Tirupati Devasthanam must foster the nurseries of devotion wherever they are found. For it is through devotion that pilgrims flock to the Hill and pray before Venkateswara. If the springs of devotion dry up, with what are the minds of men to be watered? That is the reservoir for all the temples of this land. So, the Devasthanam can well come to the rescue of this committee. It is doing the work of the Devasthanam, by promoting the musical compositions of Thyagaraja, that develops the spirit of devotion. Thyagaraja was

Valmiki himself who came to the south of India to sing the glory of Rama and spread the Rama taraka mantra. He always had the welfare of the individual as well as the world in view. He had the experience of the constant presence of the Lord, so that Rama had to give him an audience and come to his help a number of times. His devotion made him ever at peace and joyful.

India is on the threshold of a new era

Prayer and contrition are the two disciplines by which the mind can be cleansed of egoism and hatred; Thyagaraja is a fine example of how this can be done. He was ever engaged in the process of examining his words and deeds and evaluating them on the touchstone of devotion. As the bee in search of honey wanders in search of the flowers, as the creeper clings fast and fondly to the tree lest it fall, as the rill runs to the river and the river rushes to the sea, so Thyagaraja pines for Rama. His songs are pure fragrant blossoms of devotion and, therefore, are immortal. Everyone seeks rest, but the dust of sense craving accumulates on the mind, producing rust and threatening to “burst” it; so one has to test it, off and on, to keep it in perfect trim. To remove that rust, the music of Thyagaraja’s musical compositions will be useful. Lay aside your cynicism for a while and listen to the captivating tunes and imbibe the sense. The science of spiritual culture and of the control of the mind has been developed and practised in this country for thousands of years, and that is why Indian civilisation has stood the shock of ages and the fury of typhoons that swept whole peoples off their feet. India is still green and fresh, on the threshold of a new era, under the leadership of her own ancient ideals. The taste for good music has also gone nowadays, with the coming of catchy lilts and crooners from the cinemas, and the craze has spread for imitating them even in bhajans! Sing the compositions of Thyagaraja in the classical tunes, and I am sure they will have great appeal. They are not mere songs (paatalu), they are bundles (mutalu) of precious stones; they take you along the road (batalu) to God. If Thyagaraja gets neglected, this Holy Hill will lose height, for the Hill stands so high because it rests on the pedestal of devotion. Neglect of Thyagaraja can happen only when the people of this land become desperately worldly, deaf to the whisper of the God within.

****

Ref: https://sathyasaiwithstudents.blogspot.com/

Sri Sathya Sai inaugurates the Thyagaraja Utsava in Tirupati

Sri Sathya Sai Inaugurates the Thyagaraja Utsava at Tirupati

Like 680

Wednesday, March 21, 1962
to Sunday, April 15, 1962

In March 1962, Swami inaugurated the Out-Patient's Block of the Government Hospital at Tumkur. He addressed a mammoth public meeting at the open air theatre. He then proceeded to Nalur village. He halted at Nalur for two days blessing the simple peasants of the area. Swami left for Udupi via Kundadri and Augumbe on 24th. After blessing the devotees at Udupi, He proceeded to Mysore via Mangalore and Mercara, and reached Mysore on 25th morning. Swami stayed at the residence of Sri Ramachandra Setty at Mysore. Swami narrated the details of His tour and appreciated the devotion of the simple folk. He said that even though they did not understand His Telugu Discourse, they enjoyed it. Swami was at Bangalore for two days from 26th March.

Swami left for Coimbatore on 28th and reached the Mukkudal village. At Mukkudal village, Swami visited the residence of Sri Chidambaram Krishnan, who was subsequently groomed by Swami to become His chauffeur. He also visited Papanasam, Kanyakumari, Tirunelveli and Madurai before returning to Bangalore on 4th April.

He inaugurated the Thyagaraja Utsava at Tirupati on 5th April, which also happened to be the Telugu New Year (Ugadi). The Raja of Ramnad presided over this function. He addressed a massive gathering with His Message:

"The New Year, which you have called in today with the exit of the old year, has an auspicious name, Subhakrith. Your arranging this festival in honour of Saint Thyagaraja on this day is indeed an auspicious way of welcoming the auspiciously named New Year. I congratulate you. I am coming often to inaugurate the festival, for I feel it is part of the task for which I have come. I may tell you that I am coming today straight from the very region where Thyagaraja lived out his life.

I find that you in this holy town of Tirupati are not all imbued with devotion to the deity who has made it His home, Srinivasa. Most of the people here live on the Lord's bounty or 'property' or 'charity'. The income from the shrine of the Lord is utilised in running colleges and hospitals and in various other ways. That is to say, it is making the lives of many thousands happy and contented. I do not blame them for living upon the income of the Lord, for what does He want it for, if not for the needy and the hungry? But let Me add a warning. If it is eaten in excess, calamity will intervene. Eat as much as you deserve for the toil you have put in, for the hunger you have acquired by your exertions in a good cause. What is the toil that entitles you to consume the property of this shrine? What is the exertion that the Lord approves? Only spiritual toil and spiritual exertion can entitle you to the sacred share; only meditation and remembrance of God's name, steeped in the thrill of devotion!

Sri Sathya Sai at Kanyakumari

Idol worship is not a sign of barbarism

The true culture of India is a structure that is built on four pillars: Satya, Dharma, Shanti and Prema. Every one of you must be aware of this fact. If you are, then you will not be attracted by cultures that are built on less durable foundations. The culture that has to be protected by the bomb cannot claim love as one of the pillars on which it is erected. Bharat is a land where since millennia people have been praying for and toiling for the peace and happiness of entire humanity. They never prayed for success in the wicked race for wholesale slaughter.

Do not swallow without discrimination the criticisms hurled against you that you are uncultured barbarians, worshipping sticks and stones. Idol worship is not a sign of barbarism. No, it is as significant and meaningful a rite as the kumkum dot on the forehead of the bride. The idol is revered as the living form of the Lord, He who pervades everything, everywhere, is invoked and visualised in the idol and approached reverentially by the cleansed mind, anxious to efface itself in the Eternal and the Universal. This attitude is called surrender for fulfillment (Prapatti).

Install Truth in the shrine of your heart

Without this attitude of surrender, worship becomes empty and vain. It is no use deciding just now, when you are listening to Me, that you will cultivate faith and fortitude and then not put that resolution into action after you leave this place. Devotion is not measured by the outward signs of tears and exhilaration. It is an inner revolution, a transformation of all values and outlook.

You may have heard the story of the woman who was shedding profuse tears, apparently of exultation, during a Puranic recital. The recitalist was overjoyed that day, for he had succeeded by his touching exposition in evoking response from at least one contrite soul. At the close of the day's session, he congratulated the old lady on her devotion and offered her the coveted first spoonful of consecrated water (holy Teertha) as a tribute for her faith and spiritual effort. But the lady denied all claims to devotion and said, "I do not know what that thing called devotion is, nor the other things named faith and spiritual effort. I shall tell you why tears fell from my eyes. That thick black string with which you have tied that palm-leaf book put me in mind of the string round the waist of my departed husband; he wore a black string long long ago."

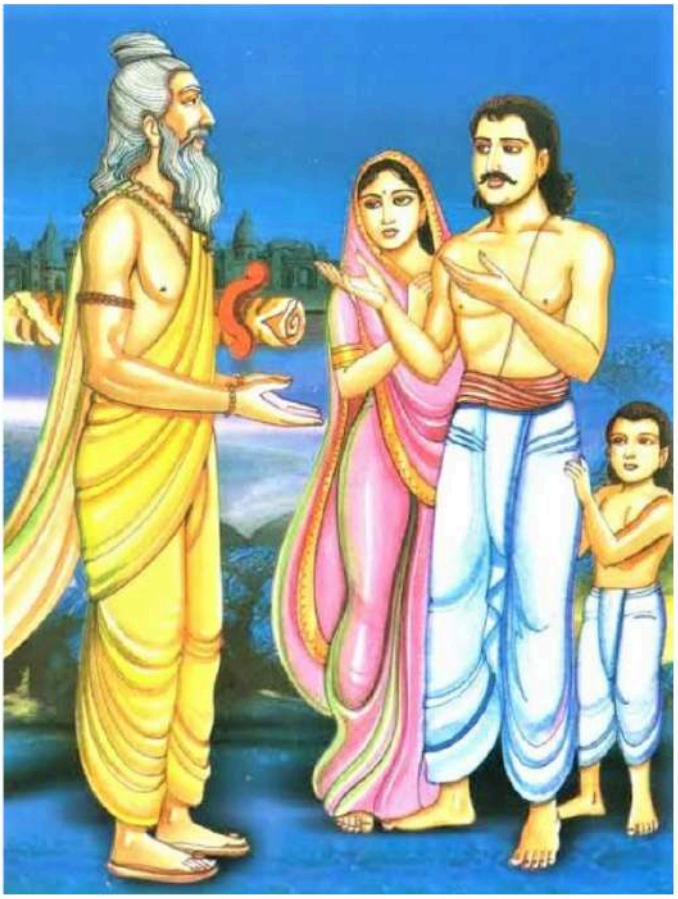
Mere external signs mislead the observer, but they cannot mislead the Lord who is the ever-present, ever-vigilant Witness.

Devotion will foster love, because it is born of love itself. At present, this land is full of factions and rival groups; all do not pull together and to the best of their ability and capacity. That is why it has become necessary to ask the help of other countries and peoples and borrow funds and burden ourselves with interest payments, etc. There is no cooperation and willingness to sacrifice self-interest for the sake of the community or country or humanity. Every village is riven by partisan groups.

I shall tell you what happened in a village of this type. One section had specialised in acting the drama, Burning of Lanka, but the other section decided to enact the story of King Harishchandra instead. For the role of Chandramati, the queen, they had to select a person from the Burning-of-Lanka group because they had no substitute actor at all. The scenes followed one after the other. All went well until the scene in which the prince died of a snake bite —and the queen refused to weep! The "son" belonged to the opposite group.

So, vengeance was taken on Chandramati by Harishchandra. He rained blows on her being so callous, and the drama sped along in another course, the course of hatred and faction.

Thereupon, the Anjaneya of the Burning-of-Lanka group brought things to a climax by jumping on the stage in his role with a tail burning at one end, and he set the theatre on fire to the delight of his henchmen and the consternation of his rival!



Harishchandra, Chandramati, Lohitasya with Sage Vishwamitra

You must put on one play, either Harishchandra or Burning of Lanka; if you play both together on the same stage, it will end in a holocaust. Rather, prefer Harishchandra and reject playing with fire. Install truth in the shrine of your hearts, for that will engender the wholesome habit of brotherliness among all men.

Yearn for illumination of your inner world

Well, the electric lights have started burning again, and I see you are all satisfied that the line was set right so soon. I know how greatly you yearned for the illumination of this stage to be restored soon, and you felt sorry and dejected when you had to sit under dull improvised, kerosene light. I want you to yearn also for the illumination of your inner world, the restoration of the current to shed light on the dark recesses of your minds. That is what is called devotion, the yearning for light, for illumination.

People blame the Lord for all ills caused by their own extravagance or ignorance. They are themselves to blame for the sufferings they undergo. Suffering is due only to ignorance. Take the case of even physical ills and physical suffering. Most illnesses are due to overeating or faulty eating habits. Moderate food gives immense comfort. The food must be clean and pure and derived through pure means, and the strength derived from it must be directed toward holy ends. Then, living is worthwhile.

Food is the basis of man's character

Remember that Thyagaraja kept such rules rigorously in mind. He never dined outside his home or ate unconsecrated food. Many thought that he was a conceited fool who was needlessly strict. But subtle influences pass into food from the persons who prepare it and handle it and are absorbed by those who eat it. Food is the basis of character. The state of the mind is conditioned by that of the body.

I shall tell you now of an incident that happened eighty years ago. There was a great yogi, Hamsaraj by name, at Badrinath. He was always immersed in singing the glory of the Lord. He had a disciple who was equally earnest and sincere. That young man was pestered for a few days by a dream, which gave him no peace. He saw a fair young girl of sixteen weeping in great agony and calling out pathetically, "Can no one save me?" The disciple was amazed at this strange dream; he could not shake off that doleful figure and that desperate cry from his mind. He recited his woes to the master. Hamsaraj, I can assure you, was a true hamsa (the bird of paradise). That bird can eschew water from milk. Hamsaraj, using his discrimination, analysed the situation and discovered the cause of that horrid experience.

He prodded the young man with such questions as: "What did you do the first day?" "Where did you go?" "What did you eat?" etc. It was revealed that he had gone with a friend to a feast and had eaten some puris and chapatis. It was discovered that a poor brahmin had prepared the feast. Well, Hamsaraj sent the disciple to find out why and with what resources that brahmin arranged the feast for the recluses of Badrinath.

Examine the source of the food offered

The young man cursed the day when the dream started haunting him, for he was now being sent by his master on purposeless errands to investigate irrelevant issues. He wondered how his spiritual practices could be helped by all this. Nevertheless, he pursued the inquiry about the feast and its origins and the wherewithal out of which it was prepared. It came to light that the funds were supplied by a 60 year old money lender to whom a Brahmin had given his daughter in marriage and received in return a sum of ten thousand rupees. She was now appealing to the holy men for a bit of human kindness toward a forsaken child.

Hamsaraj thus demonstrated to his disciple that one should examine the source of the food, the motives for the gift, and the passions that surge and sway the giver before accepting such an intimate gift as food.

You may say that only spiritual aspirants have to bear such rules in mind, but tell Me who is not a spiritual aspirant. All are pilgrims on the road — some going fast, some going slow, that is all. The goal is the same for you all, though the roads may be many.

You are all cultured and civilised according to current notions. Of course, there is a vast difference between the methods of living now and in the past. Man has traveled far from the days when he wore the barks of trees or leaf garments. Today is the day of nylons and georgettes and bush coats. Well, admitting that all this is a sign of higher civilisation, should there not be a corresponding rise in the level of thinking and feeling and action, in the arts of living together and earning mental peace and poise? Spiritual life must also become more cultured and civilised, is it not? There must be gratitude for the chance of life, for the blessings of the beauty and bounty of nature, and a realisation of the more durable values of life. Attachment to sensory pleasure has to be discarded in preference to the more lasting joy of inner contemplation.

Prayer can bring about the impossible

Thyagaraja had discovered that joy of inner contemplation. He gave expression to that joy in moving musical notes, in simple sincere words in songs that bring tears to the eye and thrills to the heart.

Sant Thyagaraja (AD 1767-1847)

The Raja of Ramnad, who is the president of this Festival, comes from Tamil Nadu, and the Telugu language in which Thyagaraja sang is strange to him. Yet, he is profoundly affected by the music; he loves the songs very much. Knowing the meaning of the songs and the context that begot them so spontaneously and so sweetly from the sublime devotion of Thyagaraja will make you imbibe the spirit better; the language in which he sang is the language of the seeker, the spiritual aspirant, the straggling aspirant, and, very rarely, the satisfied sage. You can easily learn that language, the language of the spiritual aspirant. Do not keep away from it because it is not the language to which you are accustomed. There is no place for hatred in this field, nor between state and state.

The Committee has entered on a sacred task. They may sometimes feel the burden to be too heavy; they may even reel under the weight of disappointments and difficulties. But I assure them they have no reason to lose heart. Lord Srinivasa opens His eyes, and your task is accomplished. And He will open His eyes. Have patience and wait prayerfully. Prayer can bring about the impossible. Recite the glory of the Lord and repeat His name in the cavern of your heart. That will bring success."

Swami proceeded to Tirumalai from Tirupati and stayed there till 6th evening, from where He proceeded to Venkatagiri. Sri Rama Navami festival was celebrated in the Divine Presence at Venkatagiri Palace. Swami returned to Prashanti Nilayam on 15th April.

Source: Sri Sathya Sai Digvijayam (1926 - 1985)

Lord Venkateshwara at Tirumala

*****

Ref: thehansindia.com

An Ode to Thyagaraja

By Aruna Chandaraju, Jan.28, 2024

In the months of January and February, Carnatic-music lovers, both organisers and performers, will be seen arranging Thyagaraja Aradhana at different venues across India, but especially in south India.

Thyagaraja Aradhana

In fact, these events are even held abroad in countries wherever Carnatic-music connoisseurs and practitioners are found in big numbers. What's more, many of these events even extend into March.

The Thyagaraja Aradhana is an annual event that pays tribute to Thyagaraja, the great saint-composer and his immortal compositions. At such events, vocalists and instrumentalists all render his musical creations. However, the main feature is goshti gaanam or group rendition of his Pancharatna Krithis or five gems of compositions, in which both the onstage musicians and the audience-members participate with enthusiasm.

One such Thyagaraja Aradhana event was held at Shivam, in Hyderabad, a major centre of activities of theSri Sathya Sai Seva Organisations founded by philanthropist and spiritual leader Sri Sathya Sai Baba. Actually, a plethora of classical-music events happen round the year even at the organisation headquarters in Prashanti Nilayam, Andhra Pradesh, with many of India's upcoming and legendary artistes considering it a privilege to perform there**.**

At Shivam, on Republic Day, 2024, well-known musicians of the city took to the stage for the Thyagaraja Aradhana. The open-air auditorium was packed with music-lovers with many of them sitting on steps and other corners to savour the event. The event was organised by the Seethaphalmandi unit of the Sri Sathya Sai Seva Organisations and their members including Y Saibaba, Raghuram, R Sundar, etc.

The Carnatic-music performers included well-known vocalists Sreevidya Janakiraman, N Ramamurthy, S Chandrasekhar, Vasa Gopinatha Rao, and sister-duo Aruna-Padma. Violin was played by B Janakiraman, B Chandrasekar, and Komanduri Rajan. Mridangam support was provided by T P Balasubrahmanyam, K Mallikarjun and Vijayalakshmi.

Appropriately, before the concert began, there was a brief speech by an organiser Vijayalakshmi about Thyagaraja, his life and the significance of the Pancharatna compositions. Radhika and Hymavathi also spoke introducing the artists. A few bhajans were then rendered by the Shivam singers' group.

The event began, as is customary, with Thyagaraja's composition Sri Ganapathini (Saurashtra ragam), as it is a tradition to begin events with an ode to Ganesha. Then followed the Pancharatna krithis in the order that they are usually sung. So, the musicians sang Jagadanandakaraka (Nata ragam), Dudukugala Nanne Dora (Gowla ragam), Sadhinchene O Manasa (Arabhi ragam), and Kanakanaruchira (Varali ragam), The finale was the best-known of the Pancharatna compositions, Yendaro Mahanubhavulu (Sri ragam).

There were some light-hearted moments towards the end when a recording was played of the philanthropist and classical-music patron Sri Sathya Sai Baba's humorous comments on classical music and the importance of crystal-clear pronunciation of the sahityam or words. Thyagaraja's composition Ne Pogadakunte Neekemi Rama was used to illustrate this. The audience and the onstage musicians broke into amused smiles at this illustration. As is mandatory, there was the performance of the customary Mangalam or Mangala Arathi towards the end.

As it was Republic Day, all musicians stood onstage and sang the National Anthem, Jana Gana Mana, while the audience also rose from their chairs in respect.

Of course, Carnatic-music lovers can never have enough of Thyagaraja, so there are more such Aradhanas coming up around the city and across the world where one can savour the creations of this saint-composer.

*****

Ref: saispeaks.sathyasai.org

Yaaga is Thyaaga

Divine discourse by Sri Sathya Sai Baba on August 15, 1970

ERADI told you just now that Bali Chakravarthi developed enormous conceit and as a consequence, he was punished by God, being trampled by Him into the lower regions. As a consolation, he was allowed to come up during this Festival and derive happiness, watching the prosperity of his old realm. Well, conceit is a poisonous weed in any field of activity. Aham (Ego) is the core around which the personality is built. It is the Form, which is essentially necessary for every embodied being. It is the Aham, which every being has to be within, temporarily, until he is freed. You should not burden yourself with attachment towards property power or authority. You may have them, on trust, as a sacred responsibility, as a temporary keeper, but, don't get attached to them, wailing when they melt or hailing when they grow! Of course, there must be the feeling of Aham, or 'I', until, by constant contemplation of the 'I', being 'He', the two merge and there is only We - He and I - at last. Just consider the word Aham! A, (as in Alpha but shorter) is the first letter of the alphabet, the prime vowel that emanates from the throat, when the mouth is opened; the second sound ham is produced by the mouth closed sharp and tight. All letters lie in between. The vowels and consonants that intervene are called A kshara - the Indestructible, the Eternal, the Ever-present. So, Aham is the A-kshara, the Indestructible Self, that is all this and more.

To identify it with lesser things or smaller conceptions is a sacrilege on its glory. It is due to the delusion that has overtaken the reason, the will, and the mind stuff that you imagine yourself to be this feeble body and its appurtenances. Arjuna confessed that he had got rid of that delusion or moha. Nashto mohah, he said. "My moha or delusion has gone; I have recovered the memory of my reality," he said.

God can be concretised anywhere by sincere prayer

Practise swa-vimarshana (self-examination): Who am I? Am I the mind stuff, the will, the discriminating faculty, the intellect, the senses, the body, the limbs? Realise that you are not any of these or all of these. You are the breath of God; it is through Him that you are alive, active, aware. But, when you are asked where God is, you point your finger towards the sky, and say, "Up above"! "When someone asks you where Swami is, you say, Upstairs and point towards the room on the first floor!" You know that I am by your side also. You remember God when distress assaults you; you forget Him when you are free from it. You do not realise that I am everywhere at all times, that God is not confined to the upper regions of the sky or to one little room where you keep his picture! He can be concretised anywhere by sincere prayer. Pray to Him, one-pointedly, with any Form or Name. He will answer; only, do not change the name and form, as fancy flits; then, concentration will be impossible. All names are His; all Forms are His; but, when you are striving to concretise Him, it is best to select the Name and Form that appeal to you most. Bali was a grandson of Prahladha, the great Rakshasa (demon) devotee of the Lord! Bali was engaged in conquest; commandeering the wealth accumulated by others, exploiting, experiencing the elation of the satisfied ego, and such other demonic exercises. He had to realise that Divinity was his reality, that consciousness of that divinity is the summum bonum of life, and not eating and sleeping, earning and spending, saving and scattering.

The master of five elements can tread on all

0nam is not to be celebrated by feasting and fun. It has a deeper significance which has to be grasped. The Yaga (holy ritual) which Bali celebrated attracted God, in the form of Vamana - "the young wandering student-disciple!" For, Yaga is Thyaga (sacrifice); not the sacrifice of animals but of one's own encumbrances, including wealth and property. The Lord was so pleased that He presented Himself before Bali and asked for gifts and homage! Shukraacharya, the family priest of Bali, came in the way, and like all people who stand in the way of good deeds, he was punished; he lost his one eye! Why should anyone oppose gifts to God! For, how can you name the giving to the owner what belongs to him as "gift?" He who thinks that one can give God what does not belong to Him is 'blind,' has no 'vision;' that is what the experience of Shukra teaches. The Universe is composed of the Five Elements and is cognisable by the five senses of perception. He who is the Master of the five elements can tread on all. That is what Vamana did as Thrivikrama, when he asked and got from Bali, three feet of ground! With one foot, He measured the entire Earth; with the second, He measured Space. The third He planted on Bali's head and pressed. him into nether regions. One gets the Liberating Wisdom of the Reality through Grace or Prayer or Prema (Love). Here, Bali got it through Grace.

A gift must be made without pride or publicity

You cannot achieve the goal, through good works alone. In Good, there is an extra O; a something that is mere zero) That is to say, the desire which prompts you, the fruit which entices you, the reputation that tantalises you - these are all sheer Zero, a big O. Leave it off; then, we have Good with a zero less, with no self-intruding, that is to say, we have GOD. Desire plus Life, is Man! Life minus desire is God. Bali got blessed, through Thyaga (Renunciation, Detachment)! He became monarch of the nether regions and God agreed to be his gate-keeper, guardian and guide! What a blessing! He had the ambition to become Indhra, the God of Gods, the Ruler of Heaven. It is said that anyone who performs a hundred Yagas in a row, with ceremonial rectitude, will automatically become Indhra. The Indhra who is installed thus once is ever reluctant to yield his chair to another 100-yaga person! So he tries his "worst" to disturb and desecrate the last few of the hundred, so that no one can complete a century! Bali too was within 36 minutes of completing the hundredth; the crisis of enthroning a Rakshasa (Demonic Individual) as God of Gods had to be averted. And, Vamana arrived on the scene, asking for alms - just three feet of Ground! O, what a foot He grew, in a trice! Indhra was saved from becoming an ex-Indhra! The 100th Yaga was abandoned, due to the calamity that happened to the Monarch, his displacement and his transmutation into a humble servant of God. Dhana (Gift) is a meritorious act, if it is rendered to the needy, at the time of need, in a manner that fulfils the need; it must be made without pride or publicity; without the superior air of the giver, without rubbing into the mind of the receiver that he is being helped to stand on his own legs, with no contempt contaminating the mind of the giver. Give, as an act of worship to the Divine that you wish to adore in the person to whom you are offering what God has given you for this very purpose! One person in heaven asked an angel how it was that he could get into Heaven, and sit on the very throne of Indhra! When told that his gifts on earth had entitled him to it, he gifted Heaven itself to that angel; so, he rose up to even higher status, it is said!

Namasmarana will help to grow detachment and love

The qualities of detachment and love will grow in you, when you stick to one discipline: Namasmarana! Have the name on the tongue, and in the thought, all your waking hours. See every one as the person whose Name you adore; hear all tales told by people around you as tales of His Glory, His Leda! Love will remove selfishness and expand your consciousness, through sympathy and compassion.

Today is Onam, the great Kerala Festival. Have special prayer today: Ask God to develop your sense of detachment; ask Him to put you on the road which leads to self-realisation; ask Him to endow you with light and reason to know and experience the Highest Bliss.

Devotion is not a part-time affair

Thyagaraja was invited by the Maharaja of Thanjavur, Sarfoji Maharaj, the descendent of Shivaji, so that he may be loaded with precious gifts (Nidhi)! But, the poet-singer-mystic-saint took it as a trial, trying to entice him into error. He asked the question: Is Nidhi more valuable as giver of joy, or, is Sannidhi (Divine Presence) more useful for the purpose? Of course, the answer was clear. Thyagaraja's brother who was counting on the treasure which the Maharaja will bestow on him grew wild with anger at his refusal to go to the Durbar. He pushed his brother out of doors, and did not allow him to re-enter! He threw the idols, which he was worshiping, through which he had realised Rama as the indweller of everyone, into the flooded river!

Thukaram was honoured by the gift of a gorgeous palanquin and caskets of jewels by Shivaji. But, Thukaram said, "Ram! I will not take my hands from off Your feet, for, I know you are waiting to escape from me, the moment I release the grasp to hold anything other than your Divine Feet." When Thyagaraja passed away, his wife kept his head on her lap, and when the saint was calling out "Rama!" "Rama!" in ecstatic agony three hot tear-drops fell from her eyes, on the face of the dying Thyagaraja. "O, I am the property of Rama! But, you are still the property of Kama!" Thyagaraja exclaimed. Devotion is complete surrender; not a part-time affair or something taken on credit! Every bit has to be earned and deposited; there are no overdrafts. Grace is won by Sadhana and Sath-sheela (discipline and good character). Sublimate the love you have for the pleasures of the world, for the objects of the world, into Love for God. Do not waste even a single second, in idle scandal or hollow praise. Bend your head before God, welcoming whatever be His Will, then, you too can have the Lord as your guide and guard.

Cleanse the heart
with the water of prema
and the detergents
prayer and contrition,
so that the stains of desire
might be removed.
Then God will pour
His Grace into it.
You should give up
loka bhranthi and
deha bhranthi -
attachment to the external world
and towards the body -
if you yearn for God.
There is no use trying to
have one foot in one boat and
the other foot in another boat

****

YouTube Videos

How Thyagaraja overcame his difficult moments - by Sri Sathya Sai Baba (2 min):

https://youtu.be/w7t6VslfFs8?si=mQzDgKUUJ2heh2Zr

Thyagaraja Aradhana Mahotsavam (1 min):

https://youtu.be/j0iyqqOyxUM?si=aOKQg4-AGf5SwsPX

Thyagaraja's devotion to Rama - by Sri Sathya Sai Baba (1 min):

https://youtu.be/U7zTS6OT1Cs?si=QTPNKeOk8BSlh7Rr

Moksham Galada - Thyagaraja Kriti - by Vasudha Ravi (7 min):

https://youtu.be/Wk1P8yKttyY?si=DZAHbhOFJ2CHZD5j

Thyagaraja Aradhana Utsavam - by Sathya Sai Students (50 min):

https://youtu.be/sWHJshyrG9k?si=UwbMxN12EyNTQ73S

Tongue commits 4 mistakes - by Sri Sathya Sai Baba (1 min):

https://youtu.be/sHRGUF_K_m4?si=F4hNE5N4qcISS6-l

Thyagaraja Aradhana- by Sathya Sai Students (1 hr):

https://youtu.be/sHRGUF_K_m4?si=F4hNE5N4qcISS6-l

Thyagaraja Aradhana Mahotsavam special (1 min):

https://youtu.be/j0iyqqOyxUM?si=NE93mkCsreqhtBII

Samsung from Prasanthi Nilayam - Seva Dal (48 min):

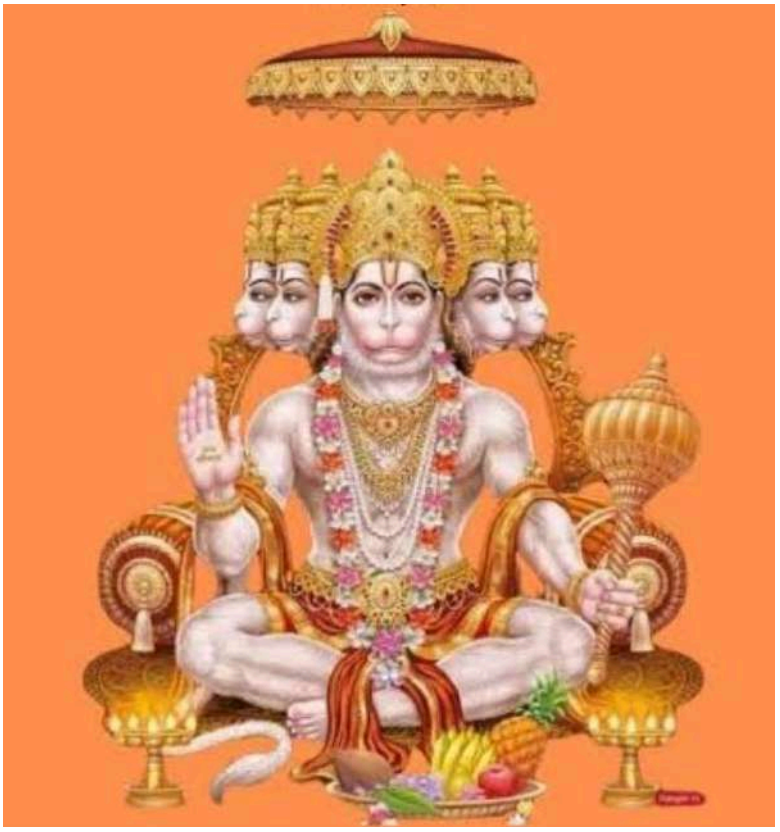
https://youtu.be/Z9_F4F0nHuY?si=fMkVDKoRqZ3CmT9j

******

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्‌विषा॒वहै॑ ॥ **(3)**

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

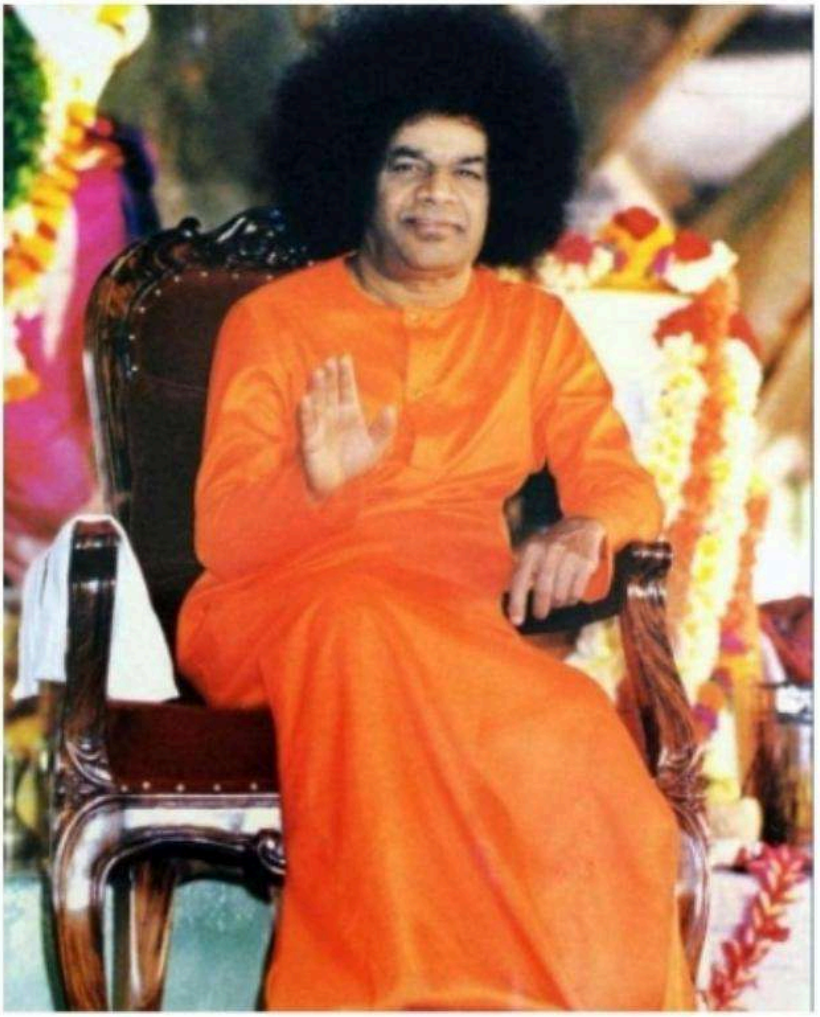
Sri Sathya Sai Baba's sayings on Lord Hanuman



Compiled by
Dr. M. Thirumaleshwar
formerly:
(i) Professor, Dept. of Mechanical Engineering,
St. Joseph Engineering College,
Vamanjoor, Mangalore – 575 028, India
(ii) Principal, Vivekananda College of Engineering and Technology,
Puttur (D.K.) – 574 203, India
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

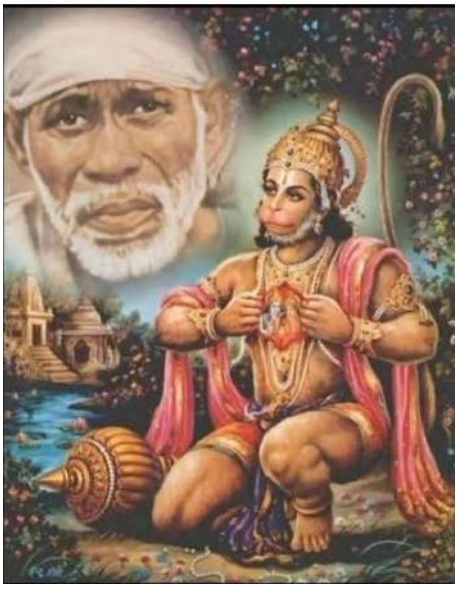
CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION..... 2
CONTENTS..... 3
PREFACE..... 5
Ref: https://www.sathyasai.org..... 6
Introduction..... 6
Sri Sathya Sai Baba's Teachings..... 6
Ref: ChatGPT..... 7
About Lord Hanuman..... 7
🌺 1. Embodiment of Devotion and Faith..... 7
🌺 2. Master of the Senses (Indriya Nigraha)..... 7
🌺 3. Symbol of Strength and Humility..... 7
🌺 4. Hanuman’s Three Great Qualities (Bala, Buddhi, Vidya)..... 8
🌺 5. Hanuman’s Bhakti is the Highest Path..... 8
🌺 6. The Ideal Servant of God..... 8
🌺 7. Devotion is Greater than Liberation..... 8
🌺 8. Hanuman Lives Eternally..... 8
🌺 9. Hanuman’s Name = Strength and Courage..... 9
🌺 10. Lord Hanuman in Kali Yuga..... 9
🌸 Summary of Sai Baba’s Key Teachings on Hanuman:..... 9
Ref: perplexity - AI..... 10
Sri Sathya Sai Baba's sayings on Lord Hanuman..... 10
Hanuman as the Ideal Devotee..... 10
Lessons from Hanuman’s Devotion..... 10
Faith, Purity, and Perseverance..... 10
Hanuman’s Reverence for Women..... 10
Hanuman as a Mirror of Devotion..... 10
Summary..... 11
Citations:..... 11
Qualities of Hanuman Considered Ideal by Sai Baba..... 12
Citations:..... 12
Ref: sathyasai.org..... 13
Hanuman Jayanti..... 13
Sri Sathya Sai Baba discourse on Hanuman..... 14
The Three Classes Of Messengers..... 14
Rama's Words Made Hanuman Very Efficient..... 14
An Important Feature Of Hanuman's Life..... 15
The Quality Of Rajas Is To Be Watched Carefully..... 15
Hanuman Considered Every Woman As His Mother..... 16
An Example Of Hanuman's Devotion To His Master..... 16

Ref: https://saispeaks.sathyasai.org/ 17
Hanuman, the Ideal for Mankind 17
God and the cosmos 17
Reason for advent of avatars and sages 18
Two types of spiritual aspirants 18
Guru and the disciple 19
Hanuman's humility 20
Nama japa without service is no use 20
Do not give room for doubt and disbelief 21
Leave no taint of self interest in your actions 21
Hanuman's devotion 22
Human action and Divine aim should go together 22
Ref: https://saisarathi.com 23
Baba on Hanuman's Greatness 23
How could Hanuman cross the ocean, find Sita and return? 23
Hanuman's top priority - Rama's mission 24
Sita gifting her pearl necklace to Hanuman at the time of coronation of Rama 24
Why did Hanuman apply Sindoor (vermilion) all over his body? 25
Hanuman yearned for Rama's company always 25
Hanuman considered every woman as his mother 26
Ref: https://archive.sssmediacentre.org/journals/vol_12/01MAY14 26
Hanuman, Our Lives and the Annual Sports Meet 26
Ref: https://sathyasaiwithstudents.blogspot.com 33
Hanuman - the Divine Messenger 33
Hanuman in Lanka 35
Hanuman sees Sita 36
YouTube Videos 37

PREFACE



This free ebook gives briefly the info about: “**Sri Sathya Sai Baba's sayings on Lord Hanuman ”.**

This free ebook first gives a summary by AI Overview and Perplexity - AI. Then, 2 Divine Discourses on Hanuman's devotion and greatness are given. Info about Hanuman and his devotion is given from sathyasai.blogspot.com. Info is also given from Sri Sathya Sai Trust, India website, India Sri Sathya Sai Overseas Organisation web sites.

YouTube Videos at the end give a few talks by Sri Sathya Sai Baba on Hanuman's devotion and his greatness,Hanuman chalisa chanting by Bal Vikas, Hanuman Yajna by KYG Yoga, Hanuman Jayanti, many Powerful Hanuman bhajans, Sri Rama bhajans…..etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
June 9, 2025
Email: tmuliya@rediffmail.com

Ref: https://www.sathyasai.org

Introduction

Sri Sathya Sai Baba's Teachings

At the age of 14, Sri Sathya Sai Baba declared to his parents that he had come to this world with a mission to re-establish the principle of Righteousness, to motivate love for God and service to fellow man. Since then, he has consistently called on all mankind to *Love All, Serve All* and has repeatedly asserted that the essence of all scriptures is *Help Ever, Hurt Never!*

Sri Sathya Sai Baba began his role as a universal spiritual teacher at a very young age before he turned 14, through folk songs, theater, exposition from scriptures and personal example the virtues of living a purposeful life. His family, classmates, teachers and others in the village were astounded by the extraordinary simplicity and clarity of His message. For more than five decades, Sri Sathya Sai Baba communicated His message of love, universality and spirituality to a diverse audience from different faiths, countries, culture and traditions.

Through his speeches and writings, Sathya Sai Baba has offered a veritable ocean of knowledge and guidance on all aspects of spiritual, religious, and value-oriented living. He has often repeated that it is not necessary to drink the whole ocean to know its taste, that it is not necessary to read all scriptures to live a life of joy, peace, and love. It is enough to put into practice one aspect of spiritual teaching.

Sri Sathya Sai Baba says that we are all embodiments of God —we *are* God— and that the chief goal of our lives as humans is to realize that we are God, to experience that we are Divinity, to achieve "enlightenment". Sri Sathya Sai Baba said in 1953 that, "there is no escaping it; all creatures have to reach God some day or other, by the long route or by the short route." He mentioned this topic of realizing who we really are in almost every one of his approximately 1500 published discourses.

The uniqueness of His style was that He explained age old concepts with new insights and examples that addressed the needs of the modern society. He repeatedly emphasized that He had come to reconstruct the ancient highway to spirituality and not to found a new religion or cult. His writings and discourses have been carefully documented.

A few drops of the ocean of Sathya Sai Baba's teachings, an attempt to encapsulate its essence, follows. Sathya Sai Baba urges mankind to:

- Believe in God --for there is only ONE GOD for all mankind, though He may be called by many names.
- Follow sincerely their respective religions and live their daily lives in consonance with the teachings of good behavior and morality.
- Respect all other religions --for no religion advocates the negative and lower qualities of man.
- Perform selfless service to the poor, the sick, and the needy without thought of reward or fame.

- Cultivate in people's lives the values of Truth, Right Conduct, Peace, Love, and Nonviolence and promote these values among all.
- Be patriotic and respect the laws of the country in which they live.

******

Ref: ChatGPT

About Lord Hanuman

About Lord Hanuman

Here are **Sri Sathya Sai Baba's sayings and teachings on Lord Hanuman**, compiled from His discourses and writings. Lord Hanuman is one of the greatest exemplars of devotion (bhakti), service (seva), and surrender (sharanagati) in Sai Baba's spiritual philosophy:

🌺 1. Embodiment of Devotion and Faith

"Hanuman was the supreme example of a devotee who had unwavering faith in the Lord and His mission."

Sai Baba repeatedly praised Hanuman for his **unflinching devotion to Lord Rama**. He often said that Hanuman never thought of himself apart from Rama — his **mind, speech, and actions** were always focused on the divine.

🌺 2. Master of the Senses (Indriya Nigraha)

"Hanuman is the ideal for controlling the senses. Only with sense control can devotion and wisdom blossom."

Sathya Sai emphasized that Hanuman had full mastery over his senses, and that was what made him **strong, wise, and capable of immense service**.

🌺 3. Symbol of Strength and Humility

"Hanuman is mighty and powerful, yet utterly humble. Strength without ego — that is true devotion."

Baba taught that Hanuman's power came not just from strength but from **ego-less surrender**. He had **tremendous capacity**, but used it only **in the service of Rama**.

🌺 4. Hanuman's Three Great Qualities (Bala, Buddhi, Vidya)

"Hanuman had strength (bala), intelligence (buddhi), and knowledge (vidya), but more importantly, he used all of them for the Lord."

Sai Baba highlighted that mere possession of abilities is not enough — one should offer all abilities **at the feet of the Divine**, as Hanuman did.

🌺 5. Hanuman's Bhakti is the Highest Path

"Hanuman is the greatest bhakta. He is a shining example of what can be achieved through selfless love for God."

Baba taught that **Hanuman's life is a lesson in bhakti yoga** — love and service without expectation of reward.

🌺 6. The Ideal Servant of God

"Hanuman always sought to do the Lord's work and never his own. That is the true meaning of seva."

Sai Baba considered Hanuman the **perfect model for Sai devotees** — always alert, always active, but never for personal gain.

🌺 7. Devotion is Greater than Liberation

In a beautiful explanation, Baba once said:

"When Rama offered Hanuman anything he wished for — liberation, a kingdom — Hanuman said, 'I want nothing but to serve You always.'"

This, according to Baba, was **the ultimate peak of devotion** — preferring the Lord's service over even liberation (moksha).

🌺 8. Hanuman Lives Eternally

"Hanuman is Chiranjeevi — he lives eternally because his devotion is eternal."

Sathya Sai Baba reminded devotees that **Hanuman is alive even now**, wherever Rama's name is sung or service is rendered with sincerity.

🌺 9. Hanuman's Name = Strength and Courage

"Chanting Hanuman's name gives strength, courage, and removes fear. Take refuge in him when the mind wavers."

Sai Baba advised devotees to chant the name of Hanuman during **difficult times** or moments of weakness — for his **name itself is power**.

🌺 10. Lord Hanuman in Kali Yuga

"In this age of Kali, the name of Rama and the example of Hanuman are the two lifelines for crossing the ocean of samsara."

Sai Baba often said that **Rama and Hanuman** are highly relevant even today. He encouraged devotees to **follow Hanuman's ideals** of loyalty, service, discipline, and unwavering devotion.

🌸 Summary of Sai Baba's Key Teachings on Hanuman:

Attribute	Hanuman's Ideal	Sai Baba's Message
Devotion	Unflinching loyalty to Rama	Let your life revolve around God
Strength	Physical and mental power	Use strength for righteous action
Humility	Never boasted of his powers	Remain humble, no matter how gifted
Seva (Service)	Served Rama without expectation	Serve society selflessly
Wisdom	Deeply learned in scriptures	True knowledge is applying it for God
Chastity & Discipline	Perfect celibate and disciplined	Control over body and mind is vital

******

Ref: perplexity - AI

Sri Sathya Sai Baba's sayings on Lord Hanuman

Sri Sathya Sai Baba's Sayings on Lord Hanuman

****Hanuman as the Ideal Devotee****

- Sri Sathya Sai Baba often described Hanuman as the embodiment of humility, devotion, discipline, and surrender. Hanuman's unwavering faith and absolute surrender to Lord Rama made him an ideal for mankind[1][3][6].
- Hanuman coordinated his thoughts, words, and actions, earning distinction for his physical strength, mental stability, and virtuous character[6].

****Lessons from Hanuman's Devotion****

- Hanuman's devotion was so deep that every hair on his body chanted Rama's name. He valued nothing that did not resonate with the Lord's name, famously testing pearls from Sita's necklace to see if they contained Rama's name and discarding them when they did not[1][2][3][7].

- Baba highlighted Hanuman's humility before Rama and his fearlessness before Ravana, showing how Hanuman knew how to conduct himself in any situation[1].

****Faith, Purity, and Perseverance****

- Baba taught that Hanuman's success came from his purity of heart, patience, and perseverance—the "three P's." With these, anyone can attain God's grace[1].
- Hanuman's absolute faith in Rama's command gave him the strength to cross the ocean and accomplish seemingly impossible tasks. Baba emphasized that when one follows God's command with surrender, success is assured[1][3].

****Hanuman's Reverence for Women****

- Hanuman considered every woman as his mother. When searching for Sita in Lanka, he felt guilt at entering the women's quarters but consoled himself that he was obeying Rama's command, demonstrating respect and purity[2][3].

****Hanuman as a Mirror of Devotion****

- Baba compared Hanuman to a pure mirror—immensely powerful, yet always devoted and respectful to his Lord[4].
- Hanuman's loyalty and devotion were so profound that even his body resonated with Rama's name, as demonstrated when he pulled a hair from his body and it recited "Rama, Rama"[7].

****Summary****

> “Hanuman is adored by devotees as an example of total devotion to the Lord... He had only two desires: to be dear and near to Rama. He had no use for any object, however valuable, which did not proclaim the name of Rama.”[1]

Sri Sathya Sai Baba urged devotees to emulate Hanuman’s unwavering faith, humility, purity, and surrender to God.

Citations:

[1] 26. Hanumaan : the ideal for mankind - Sri Sathya Sai Speaks https://saispeaks.sathyasai.org/discourse/hanumaan-ideal-mankind

[2] Hanumaan | Sri Sathya Sai Speaks https://saispeaks.sathyasai.org/discourse/hanumaan

[3] Baba on Hanuman's Greatness - Sai Sarathi https://saisarathi.com/swamis-teachings/baba-hanumans-greatness/

[4] Why is Hanuman like a Pure Mirror | Sri Sathya Sai Speaks - LinkedIn https://www.linkedin.com/posts/rvrraj_why-is-hanuman-like-a-pure-mirror-sri-sathya-activity-7050125268614594560-ux72

[5] a study circle on why Swami hailed Hanuman as the ideal for His ... https://archive.sssmediacentre.org/journals/vol_12/01MAY14/Hanuman-Our-Lives-and-the-Annual-Sportsmeet-part-05.htm

[6] Hanuman Jayanti | Sri Sathya Sai International Organization https://www.sathyasai.org/festival/hanuman-jayanti

[7] Hanuman - Sai Sarathi https://saisarathi.com/divine-discourses/hanuman/

[8] 13 - The Servitor of Rama | Sri Sathya Sai Speaks | July 19, 1997 https://www.youtube.com/watch?v=qD25L46DTQM

****

Qualities of Hanuman Considered Ideal by Sai Baba

Sri Sathya Sai Baba highlighted several qualities of Hanuman as ideals for mankind:

- **Purity, Patience, and Perseverance**:** Hanuman embodied the "three P's"—purity of heart, patience, and perseverance—which, according to Sai Baba, are essential to attain God's grace and success in life[2].

- **Devotion and Humility**:** Hanuman was the supreme example of total devotion to Lord Rama and displayed deep humility, always considering himself a servant of the Lord, regardless of his own strength and abilities[2][4][5].

- **Control of Speech**:** Hanuman's speech was always sweet, truthful, and pleasing, never harsh or hurtful. Sai Baba emphasized that Hanuman's words promoted friendship and peace, making him an exemplar of ideal communication[2].

- **Physical Strength, Mental Stability, and Virtuous Character**:** By coordinating his thoughts, words, and actions, Hanuman achieved great strength, stability, and virtue—qualities Sai Baba encouraged everyone to develop[1][6].

- **Intelligence and Wisdom**:** Hanuman was supremely intelligent, wise, and knew how to conduct himself in any situation, balancing humility before the divine and fearlessness before evil[2][5].

- **Absolute Faith**:** Hanuman's unwavering faith in Rama's command enabled him to accomplish the impossible, serving as a model of trust and surrender to God's will[2].

- **Selfless Service**:** Hanuman acted without attachment to worldly rewards, focusing only on serving Rama with love and dedication[2][5].

Sai Baba regarded Hanuman as the ideal for mankind because he integrated these qualities in thought, word, and deed, making him a timeless example for all to follow[2].

Citations:

[1] What are the qualities of Hanuman? | Sri Sathya Sai Sahitya https://www.sssspeaks.org/search?q=What+are+the+qualities+of+Hanuman%3F

[2] 26. Hanumaan : the ideal for mankind - Sri Sathya Sai Speaks https://saispeaks.sathyasai.org/discourse/hanumaan-ideal-mankind

[3] 6 beloved qualities of Lord Hanuman and how every human can ... https://timesofindia.indiatimes.com/life-style/soul-search/6-beloved-qualities-of-lord-hanuman-and-how-every-human-can-embrace-them/photostory/110890603.cms

[4] Hanuman Jayanti | Sri Sathya Sai International Organization https://www.sathyasai.org/festival/hanuman-jayanti
[5] Lord Hanuman: The Embodiment of Strength, Devotion, and Humility. https://wemy.in/blogs/news/lord-hanuman-the-embodiment-of-strength-devotion-and-humility
[6] Hanuman - Sai Sarathi https://saisarathi.com/divine-discourses/hanuman/
[7] Hanuman, Our Lives and the Annual Sportsmeet https://archive.sssmediacentre.org/journals/vol_12/01JAN14/hanuman-sportsmeet-01.htm
:
*****

Ref: sathyasai.org

This is the Website of Sri Sathya Sai International Organisation.

Hanuman Jayanti

Hanuman Jayanti (Birthday of Lord Hanuman) is celebrated to honor the birth and memory of Lord Hanuman. Hanuman is worshipped for his unsurpassed devotion to God (Lord Rama) and embodies supreme intelligence, strength and courage.

Devotees of Lord Hanuman worship Him on this day by going to temples and reciting various prayers such as Hanuman Chalisa and reading from holy Indian scriptures such as the Ramayana.

Sri Sathya Sai Baba has spoken of the good qualities of Hanuman on many occasions, especially when speaking to His students. In addition, Lord Hanuman's statue stands tall in Hill View Stadium in Puttaparthi as a symbol of strength and courage.

Sri Sathya Sai Baba discourse on Hanuman

HANUMAN succeeded in coordinating his thought, word and act. Therefore he had the unique distinction of being great in physical strength, mental stability and virtuous character. He shines as an invaluable gem among the personalities of the Ramayana. He was also a great scholar who had mastered, of all things, the nine schools of grammar! He knew the four Vedas {sacred scriptures of the Hindus) and the six Shastras (spiritual sciences). The Geetha says that a scholar is "one who sees the same Divine force motivating everyone" - Pandithah Samadharsinaha.

Hanuman was a good example of this outlook. He did not pride himself that he knew so much. He was the very picture of humility, born out of genuine sincerity and wisdom. He realised that the Rama-principle, Atmarama, was illuminating every being, and he adored it above all else. During their wanderings in the forest in search of clues about Seetha, Rama and Lakshmana arrived at the Rishyamukha Mountain, where they rested awhile in a shady glen. They were sad in mind and weak in physique.

The King of Vanaras, Sugreeva, and his confidante, Hanuman, saw them from the top of a. neighbouring hill. At first Sugreeva feared that they might be the emissaries of his brother, Vali, who had sworn eternal vengeance upon him. Or, he thought, they may be his spies moving about incognito. So Hanuman offered to approach them and return with correct information about their identity and Intentions. He advised that Jumping to conclusions without sufficient information is fraught with danger.

The Three Classes Of Messengers

He spoke to the brothers in sweet, pleasing words. Rama was struck by the grammatical accuracy of his sentences. They readily answered all his queries and Hanuman was satisfied with their bonafides. He offered to take them to his master and monarch. The darshan (sight) of Rama and Lakshmana had removed all his sins, their sparshan (touch) burnt away all the consequences of his deeds in previous lives and their sambhashan (conversation) filled his mind with Joy. That is the experience of all who welcome the impact of Divinity. As a result, Rama and Sugreeva, who had common anxieties and problems, entered into a friendly compact, and both were assured that their problems would be successfully solved through mutual help. Hanuman became the messenger of Rama. There are three classes of messengers- those who do not understand the orders of the master or do not care to understand, and who operate to the detriment of the work assigned them; those who do only Just as much as the order literally communicates; and those who grasp the purpose and significance of the orders and carry them out unflinchingly till the purpose is achieved. Hanuman belonged to the last category. He never flinched in his efforts, whatever the obstacle, and reported back only after he was satisfied with the result of his assignment. He could delve into the commands of Rama and know what his order meant.

Rama's Words Made Hanuman Very Efficient

As soon as Hanuman received the order, he felt a thrust of power inside him and a new confidence that since he had been so ordered, the strength and intelligence, the courage and the adventurous spirit needed, would be granted by Rama himself. So he never had any qualms about his capacity or capability. His body and spirit were vitalised by the very fact

that Rama asked him to do something. As electric cable has a copper wire inside its plastic coating; for good operation, both must be of high quality. So, too, the body and the spirit within, have both to be In good trim, and Rama's words made them both efficient and active. The dharshan (sight) of Rama conferred on Hanuman an enormous reinforcement of power, even physical power. How else could he have jumped across a hundred miles of sea, a task that even Jambavan, Angadha and other vanara heroes would not dare venture upon, which he accomplished by the mere recitation of the Name of Rama.

An Important Feature Of Hanuman's Life

The youth of India must pay special attention to the features of Hanuman's life. He never calculated the pros and cons - can I succeed? Why am I, of all people, chosen for this mission? When Rama asked him to discover the whereabouts of Seetha. "Why should I weigh the chances of success or failure?" he said to himself. "The Rama who chose me will bear the responsibility." He decided to pray and do his best. While on his flight, a hill rose up from the sea and offered him rest and hospitality, but he refused the invitation. A demoness rose from the sea and invited him to fight with her before he proceeded further, but he brushed her aside and flew on. He sped through the sky like one of Rama's own arrows. Self-confidence was the basis of his courage; over it he erected the walls of self-satisfaction; on them he constructed the roof of self-sacrifice, and he dwelt in that mansion enjoying the Bliss of self-Realisation. Here is a fine illustration of the devotion of Hanuman to Rama. On the completion of the bridge and on the night before the march across to Lanka, Rama was reclining on the sands of the sea-shore in the cool bright moonlight with Sugreeva, Hanuman, Vibheeshana, Jambavan, Angadha, Nala, Neela and others around him. He was lying with his head on the lap of Lakshmana. Suddenly he asked the question why the Moon had a mark on it and what that patch indicated. Each one ventured on an answer. Some said it was the shadow of the earth, some that it indicated a big hollow or crack on the surface of the Moon, and some said it must be a huge heap of soil. Rama asked Hanuman, who had been silent for long, what he thought about it. Hanuman said that it was the reflection on the Moon of the face of Rama which he adored! He had the unique fortune of visualising Rama in everything that he cast his eyes upon.

The Quality Of Rajas Is To Be Watched Carefully

Hanuman is pictured as a monkey, and monkeys are by nature, wayward and frolicsome. 'Monkeyish' has become a synonym of fickleness. But Hanuman did not have any trace of this fickleness. He was of Divine descent and distinguished with the Divine qualities mentioned in the Geetha. He derived Bliss in the contemplation of Rama. He had full mastery over physical and sensual cravings. He was shining in Athmic splendour. He had established his life on the foundations of Sathya (Truth) and Dharma (righteousness) and led his companions also on the same path, exercising the force of his example on them. Of the three gunas (qualities), sathwa (the balanced), rajas (the passionate) and thamas (the dull), rajas is the quality to be watched carefully, for its first progeny is kama (lust). Lust destroyed Ravana, who was a great scholar, warrior, emperor and a mighty hero. It can overwhelm and neutralise every good quality in man and reduce him to the level of a beast. Anger is the second among the progeny of this quality. Anger can seize the treasure chest of wisdom from your grasp and break it to smithereens. It is usually compared with fire (anala), which

literally means, not enough. It always relishes more and more fuel to feed its limitless hunger.

Hanuman Considered Every Woman As His Mother

Hanuman had no lust. His anger was not of the 'not enough' variety. In order to search for her, Hanuman had to enter the women's apartments in the palace of Ravana to look into the faces of the sleeping women to compare their features with Rama's description of Seetha. He felt very guilty going through this ordeal and even contemplated suicide, because he would be too ashamed to show his face to Rama after this experience. But consoling himself that it was after all the order of Rama that he was obeying, he returned to continue the search. He considered every woman as his own mother, and thus searched where his mother was, not where Seetha was. This is a good lesson for the youth of today. On the occasion of the Coronation of Sri Rama at Ayodhya, presents were given to the ministers and distinguished visitors, collaborators and companions of Rama - Vibheeshana, Sugreeva, Jambavan, Nala, Neela etc. Hanuman was not given any. Observing this, Seetha, who had benefited most by his selflessness and heroism, devotion and dedication, felt pained. She communicated her feelings to Rama who was beside her on the throne. Rama told her that she could give him any present she wished. So she took off her own pearl necklace and placed it in the hands of Hanuman. Immediately Hanuman took the pearls apart, and putting them one by one between his teeth, he bit each pearl and spat it out in disgust! Seetha became flushed with anger. She whispered to Rama that Hanuman could be nothing but a monkey. When asked, Hanuman said, "I was only examining whether these pearls had Rama in them; I could not find any one which had, so I cast them away. If anything has no Rama in it, it is to me as worthless as stone."

An Example Of Hanuman's Devotion To His Master

At this, Agasthya, one of the renowned sages who was assembled in the hall, rose up and challenged Hanuman with the question, "Hanuman! You say that you will not wear or bear, eat or carry anything that does not sound of Rama. Well, you carry about this body, don't you? Does it sound like Rama to you?" Hanuman accepted the challenge. He pulled a single hair from his wrist and held it to the ear of the sage. Lo! It was reciting 'Rama, Rama' without interruption. So deep and sincere was Hanuman's loyalty and devotion to all that belonged to his Master. That is the reason why he achieved success, whatever the assignment. After the Coronation celebrations, Seetha, Rama and his brothers sat together, reminiscing over past events, and some of them expressed a desire to have a larger share of serving Rama. Bharatha and Sathrughna were the most eager. So a list was drawn up of all items of service that could be offered to Rama and the items were allotted to those present. Hanuman was not present at the time, and when he came in, the others announced, with a certain amount of glee, that he had no more chance to serve Rama as everything was now to be done by others. Rama also joined in the fun.

Hanuman was terribly dejected and pleaded with them- "Pray, go over the list again. Give me any bit of service, however small, that might have been overlooked." They were sure that nothing had been overlooked and so the list was handed over to Hanuman himself Luckily he discovered one item that had not been allotted. When one yawns, there is a rite of snapping one's fingers in front of one's mouth. Of course the person who yawns usually

does it himself, but in the case of Rama, Emperor of Ayodhya, it would surely be infra dig if he did it himself. Hanuman pleaded that he might be given the duty of snapping his fingers whenever Rama yawned. The others agreed, for they thought that the chances of Rama yawning would be very rare indeed. For Hanuman, however, it was a Godsend. Now he was ever watching the face of Rama, his fingers ready, waiting for the chance of performing the rite that was his duty! This, too, was the Grace of Rama, for what can happen without His knowledge and His plan? Who can keep the devotee away from the presence of God? Rama demonstrated by this Incident that no one can obstruct His wish and stand between His devotee and Himself.[1]

References

1. Sri Sathya Sai Baba, February 01, 1977

***

Ref: https://saispeaks.sathyasai.org/

Hanuman, the Ideal for Mankind

Divine Discourse in Prasanthi Nilayam on October 14, 1995

EMBODIMENTS of Love! Everything in the world has a value, but the value of the spoken word cannot be easily measured. By his words man can acquire every kind of wealth. By their words Rulers lose their kingdoms. By one's speech one can acquire friends and relations. By words one may make enemies, engender hatred and make himself miserable. Good words are a man's best kinsfolk. Nor is that all. It is one's speech which contributes to his progress in many ways. One's words are the root cause of one's prosperity, courage, bliss or even death. One's speech determines almost everything in one's life. Hence one's speech should be sweet, wholesome and pleasing to others. "Anudhvegakaram vakyam sathyam hitham preethikaram" (One’s speech should not cause excitement. It should be truthful, pleasing, and well-meaning). Even truth should not be uttered in harsh language. It should be soft, sweet, pleasing and conducive to peacefulness. Hanuman was the supreme exemplar of such speech.

Hanuman was a dauntless hero who by his sweet and persuasive words promoted friendship between Shri Rama and Sugreeva. He was tranquil, valorous, and virtuous. He was a great scholar in Sanskrit and proficient in many languages. He was a master even of the Paisachi language (the language of evil spirits). Sanskrit is the mother of all languages. It was esteemed as the language of the Gods in ancient times.

God and the cosmos

There have been different conceptions regarding the phenomenal world, some considering it as mithya (illusory) and some considering it as real. The Vedhik seers viewed the world as a projection of the Divine. From very early times many sages devoted their lives to the

discovery of the Divine. Only a few persisted in the quest throughout their lives. Their ecstatic experience of the Divine is expressed in the Purusha Sukta, which declares' "Vedaham Etham, purusham mahantam." This means: "We have seen God. He is shining with the effulgence of a billion Suns. He is beyond the bounds of Thamo guna. His effulgence defies description." "Adhithyavarnam Thamasah Parasthath" (He is effulgent like the Sun and is beyond the darkness of ignorance).

The world is made up of the five basic elements (ether, air, fire, water and earth). The sages demonstrated that the Cosmos is the embodiment of God. The Vedas, the Upanishaths, the Ithihasas and Puranas also proclaimed the same truth. "Sarvam khalu idham Brahma" (All this is verily Brahmam). "Eeshvaras sarva bhoothanam," "Eesavasyam idham Jagath" (The entire cosmos is the abode of God). For experiencing this Divinity, Vairagya (detachment) is essential. Detachment does not mean renouncing health and home and retiring to a forest. True detachment means giving up worldly feelings, developing godly thoughts. The Reality is One only. "Ekoham Bahushyam" (The One willed to become the Many). The scholars declared' "Ekam sath' Viprah Bahudha vadhanthi" (There is One only; the wise call It by many names).

Reason for advent of avatars and sages

To propagate this great truth to the world, from time to time many sages and saints and Avatars made their advent in Bharath. They had total knowledge of the Supreme Self - Paripurna Brahma Jnanis. Why did such realized souls take birth in the phenomenal world? In the modern world it is essential for people to comprehend the truth underlying this. Although these realized beings have no need to take human birth, they elected to do so for the purpose of redeeming the people on earth by their teachings and actions. Unless they are total Brahma- Jnanis, they cannot make others perceive the truth. Hence they come down in human form to dispel the ignorance of people in the world and reveal to them the Prajnana (highest wisdom). Krishna was a Paripuurna-Jnani (One who possessed the Supreme Wisdom). Why did he take on a human body? "Paritranaya Sadhunam" (to protect the good). Krishna incarnated in human form to teach the highest truth to the pious and the godly persons who were filled with good thoughts and performed good deeds. The sage Vyasa, who codified the Vedas, was a Paripuurna Jnani. Vyasa is Narayana Himself. What need was there for such a Realized Divine Being to make his advent on the earth? Vyasa incarnated as a man to elevate the ignorant and show them the path to a higher life. Shuka (the son of Vyasa) was also a Paripuurna Jnani. He, as well as the others, chose to be born on earth for the sake of promoting the welfare of the world and not because of any karma-bonds.

Two types of spiritual aspirants

The knowledge of the Supreme Self is associated with total freedom from Ahamkara (egoism). Those who have no taint of ego in them are totally free from the consequences of actions, regardless of what actions they do. Today there are in the world two types of sadhakas (Spiritual aspirants). One type of aspirant regards the cosmos as a manifestation of God. The other type considers the cosmos itself as God. The difference between the two can be illustrated by an example. Many kinds of jewels are made from gold. Some may consider the jewels as different from gold. Others may consider gold as the basic substance

from which the jewels have been made. The Paripuurna Jnanis belong to the category of those who realise that without gold there can be no jewels. Those who consider the jewels as more important than the gold, out of which they have been made,.-belong to the category of those with half-knowledge. The truth is that without gold there can be no ornaments. Ornaments can be of various kinds and may have various forms and labels. But gold has no specific name or form like the jewels. God is without attributes, is eternal, infinite and immutable. Everyone born in the world has a form and name. But the divinity within him has no name or form. The individual with name and form is filled with egoism and possessiveness. This egoism and possessiveness are the cause of one's pleasure and pain, happiness and sorrow. Hence everyone must strive to curb these two tendencies.

Guru and the disciple

Once a disciple went to a preceptor and requested him to impart to him the Supreme Knowledge of Omni-Self - Brahma-thathvam. The guru gave him a manthra and asked him to recite it continually without any selfish desire. The guru told him that after he has done this wholeheartedly for a year he could come and receive the Brahma-Jnana (knowledge of the Self). The disciple came back after a year duly carrying out with devotion the instructions of the preceptor. Filled with the hope that the preceptor would impart the Supreme Knowledge, the disciple had a sacred bath and was on his way to the preceptor. Unaware of the presence of the disciple, a maid was sweeping the ashram (hermitage) premises and the dust from the ground fell on the young man. Immediately, he lost his temper, as he felt that his purity after a sacred bath had been sullied by the dust that fell on him. He was angry with the maid for allowing the dust to fall on him. He looked at her with anger. The maid was filled with fear.

The disciple went in and offered his salutations to the guru and said' "Guruji! I have been waiting for a year to secure your grace. The time is now ripe for realising it. I am eager to receive the Supreme Knowledge from you." The preceptor said' "You are not yet competent to receive that knowledge. You have the qualities of a snake. You got angry with a girl who unwittingly caused some dust to fall on you. How can Brahma-Jnana be imparted to one who has not even this amount of forbearance? Go back and practise the sadhana for one more year. At the end of the second year, when the disciple was about to come to the ashram, the preceptor instructed the maid to see that as she swept, all the dust fell on the disciple. The maid told the guru that on the previous occasion the disciple had been angry with her, and this time if she repeated the offence, he might beat her. The guru told her to do as directed by him. In accordance with the directive of the guru, she let the dust fall on the disciple in full measure. Enraged at her conduct, the disciple went to beat her but refrained from doing so. He then went into the ashram and paid his respects to the guru. The guru told him' "You have not yet acquired the competence to receive the knowledge. You are exhibiting the qualities of a dog. Come back after ridding yourself of these animal qualities." At the end of the third year, the disciple was coming to the ashram after a sacred bath. Carrying out the instructions of the guru, the maid of the ashram poured some dirty water on the disciple. The latter calmly offered his pranams (obeisance) to the maid and said' "Mother! My salutations to you. You have helped to strengthen my forbearance so that I can be worthy of the preceptor's grace." Without getting angry with her, he told her that he would be always grateful to her for what she had done to him. When he went in, the guru welcomed him and said: "Son! To-day you have become eligible to receive the Supreme Spiritual Knowledge."

The lesson of this story is that every spiritual seeker has to get rid of attachment to the body. But, that is not enough. The egoistic feeling should be totally eliminated. The sense of possessiveness should be expelled. Only then can one realise Divinity. The preceptor drew the disciple close to him and imparted to him the Brahma-Jnana (Supreme Spiritual Wisdom) and filled him with bliss.

Hanuman's humility

There are in the world today millions of people who recite the Lord's name. But while reciting the name, they do not realise the greatness and glory of the Divine name. When Hanuman entered Lanka, the land of Rakshasas, the first friendly person he encountered was Vibheeshana. All the Rakshasas in Lanka, who had not seen a monkey, were curious to know all about the simian visitor. They asked him' "Who are you? Wherefrom have you come and at whose behest? How did you enter Lanka?" 'Hanuman was unruffled. He told them, "I am the servant of the Lord Kosala, Shri Rama", though he was very powerful. This means also that in any situation one should remain calm and unperturbed. How is this tranquility to be secured? When the heart is pure, peace is assured. Without purity of the heart peace is unattainable. Even if one appears to be at peace, it is only a pretence. When one has both purity of heart and peace of mind, one can achieve anything. There are three P's. The first 'P' stands for purity. The second 'P' for patience. The third 'P' stands for perseverance. When these are present, one can acquire the grace of Shri Rama. This was amply demonstrated by Hanuman.

But Vibheeshana was full of anguish. He told Hanuman: "Oh Hanuman! How lucky you are, how meritorious to earn the company of Ramachandra! I have not had that good fortune. I have been meditating on Rama's name for many years. But so far I have not got the Darshan of Rama. You have not only enjoyed the company of the Lord, but you are privileged to carry out the commands of Rama. Please tell me how I can secure such a blessing." Hanuman replied' "Vibheeshana! It is not enough if you merely recite the name of Rama. You have to carry out the injunctions of Rama and engage yourself in the service of Rama. Only then you will experience the power of Rama within you." From that moment, Vibheeshana resolved to participate in the service of Rama.

Nama japa without service is no use

Today in the Kali Yuga, there are any number of persons chanting Rama's name. Nama-Japa (chanting the name) is not enough. Whatever name you recite, you must also be active in the service of the form associated with the name. What is implied by the term, Ramakarya (service to Rama)? Rama is immanent in the entire cosmos. Rama is present everywhere. Hence, you have to take part in social service. By rendering service to one's fellow beings, rendering help to the helpless and performing sacred acts of dedicated service, one becomes eligible for Shri Rama's grace. Although Hanuman was highly intelligent, in matters relating to the Divine, he made no distinction between good and bad. He carried out implicitly whatever he was ordered to do. He did not care to enquire whether it was right or wrong. Why? Because he regarded whatever Rama said as Veda Vakya (Gospel truth). God's word is beyond question. Hanuman felt that. he was not competent to sit in judgement on the Lord's words. "My duty is to carry out whatever Rama says." "Karthavyam yogam uchyathe" (Duty is Yoga), says the Geetha. What is this yoga ? "Yogah

karmasu Kaushalam" says Geetha. Yoga is excellence in the performance of duty. Hence you should embark on all actions in accordance with the Divine injunctions. Then alone you experience all kinds of knowledge.

Do not give room for doubt and disbelief

Today everyone is racked by doubts' "To do or not to do." To meditate on God, why should there be this doubt? No one filled with such doubt will be worthy of God's grace. You should not give any room for disbelief. Even if a person abuses you, you must seek to recognise the divinity in him. Every individual may have his own name and form, but the Divine is in everyone equally. This broad-minded view should be developed. There is no one in. the world without the Divine in him. Hence service should be rendered to one and all with this conviction. Many hanker after Self-Realisation. But how can they have Realisation when they have no self confidence? What does Self-Realisation mean? It is not discovering one's lineage and mundane identity. These relate to the body. But you do not belong to any family or clan. You are yourself. Even to declare, "I am God", implies dualism. It is difficult to comprehend the Divine Principle. The nearest approach to comprehending the Divine is to consider Divinity as all pervasive.

Leave no taint of self interest in your actions

Embodiments of Love! All devotional exercises today appear to be a kind of business. This is not the way to relate to 'the Divine. Whatever you do, regard it as an offering to the Divine. "Who am I? I am yours" - this should be the attitude towards God. There should be no taint of self interest in your actions. (Svami related how Rama taught to Kaikeyi the Vedanthik message of egolessness as the means of Self-Realisation). Men are dominated by the feeling of possessiveness. But what is it that really belongs to them? They are only Trustees for their properties. Nothing really belongs to them. You imagine that the body belongs to you. But how much control have you over it? Can you live as you please? No. The body is not yours. Everything belongs to God. One can become a true devotee only when he has this feeling. "Nothing is mine. All belong to you (God)." This should be the feeling of the devotee.

The difference in attitudes between the gopikas and the denizens of Dwaraka consists precisely in this' The gopikas declared' "Krishna, we are yours!" The people of Dwaraka developed pride and egoism over their kinship with Krishna. That egoism brought ruin on the Yadhava clan. The Yadhavas boasted about their kinship with Krishna in various ways. The gopikas had no such conceit. They were content to declare: "We are yours, Krishna!" The difference in attitudes indicates the distinction between dualism and non-dualism. The nondualist has no problem. "Advaita darshanam jnanam" (Perception of the one without a second is the Supreme Knowledge). What everyone has to realise today is the omnipresence of, the Divine. "Sarvam khalu idham Brahma" (Verily all this is Divine). The unity of the body, mind and spirit should be understood. No actions can be performed without the body. Without actions the eternal verities cannot be recognized. There can be no Self-Realisation without recognizing the verities.

Hanuman's devotion

Hanuman was always engaged in the contemplation of Rama. Every hair on his body chanted the name of Rama. Hanuman is adored by devotees as an example of total devotion to the Lord. When some had doubts whether Hanuman could leap the ocean to search for Seetha in Lanka, Hanuman told them that Rama had given him the task and He would also give him the strength to accomplish it. This absolute faith was the cause of his success. When people entertain doubts as to their capacity to carry out the tasks assigned to them by the Divine, they will be weak and powerless. Hence, to accomplish anything, firm faith is essential. Doubts have to be expelled. Everything that happens should be accepted for one's own good. That is the means to qualify for God's grace. To go on speculating over Swami's words is an insane exercise. Hanuman exemplified complete freedom from doubts. He had only two desires. To be dear and near to Rama. Hanuman intensely yearned to be always near to Rama. He had no use for any object, however valuable, which did not proclaim the name of Rama. He threw away the pearl necklace presented to him by Seetha because the pearls did not recite Rama's name. (Svami sang a ballad, in which Rama praised Hanuman as the greatest of devotees and embraced him). Rama declared' "Hanuman! No material object is fit enough to be given to you as a present. You live in the world of the Spirit. You have no attachment to the things of the world. Let you be present wherever my glory is sung." Hanuman was intoxicated by his devotion to Rama and was always in a state of ecstasy in chanting Rama's name. He was all humility in the presence of Rama. He was utterly fearless before Ravana. Before the Divine he was a suppliant. Before Rakshasa he was a hero. Hanuman knew how to conduct himself in any situation. He was supremely intelligent. He stands out as ideal for mankind.

Human action and Divine aim should go together

People today lead meaningless mechanical lives with no ideals to inspire them. The purpose of life is to experience the Divine that is subtle and invisible like the roots that sustain a tree. Men today want fruits without considering the roots. The ancient sages searched for the roots to realise the fruits. Bharatheeya culture was based on this concern for what is fundamental and primal. Today people forget the basic truths and pursue the ephemeral. Worldly life is inescapable. But it should be lived with the ultimate goal in view. Human action and Divine aim should go together. To forget the Divine is to descend to the level of the animal. A hero becomes a zero if he forgets God.

All over the world men are perpetually haunted by fears of every kind because they have not secured the freedom from fear which God alone can give. (Bhagavan sang a ballad describing the fears experienced by man). God's grace alone can free men from fear. All should strive to secure Divine grace by developing firm faith in God. You may worship any form, chant any name, but have firm faith in God. Call the Divine by any name, Rama, Krishna, Allah, Jesus or Buddha - all names are the same. The one Lord is adored by different names. Devotion should not be converted into a form of business. You should not say you will offer something to God if you get a certain thing which you desire. God needs nothing from you. Everything belongs to God. You brought nothing with you at birth and left the world with nothing. Only the Divine is with you. Hence, cherish faith in God. · People ask, "How is one to believe in something that is not perceivable?" This is an absurd question. The qualities of a man are not perceived while the physical body can be seen. But the qualities

are more significant than the physical features. Likewise, faith in the Divine is more important than faith in the phenomenal world. God can be realised only through Love.

****

A wave of service, if it sweeps over the land, catching everyone in its enthusiasm, will be able to wipe off the mounds of hatred, malice and greed that infest the world.

– Sri Sathya Sai Baba

*****

Ref: https://saisarathi.com

Baba on Hanuman's Greatness

April 1, 2006

Sri Anil Kumar, the official translator of Bhagavan Baba, asked Swami the following question: Swami! In the [epic scripture] Ramayana, the role of Hanuman is very prominent. He is the best example of dasya bhakti—devotion of a loyal servant—one of the nine paths of devotion. We are so fortunate to hear from You about the devotion of Hanuman. Would You kindly tell us how modern youngsters can emulate his example?

Bhagavan enlightens us with the reply: "Hanuman is known for physical strength, intelligence, perfect character, and scholarship. Yet, do you know what he said when he entered the court of Ravana? While introducing himself, he said, *'dasoham Kosalendrasya*, [which means] 'I am a servant of Rama.' The position of a servant of Rama was a matter of pride and prestige for Hanuman.

Rama asked the *vanaras* [monkeys] who among them could cross the ocean and go in search of Sita. One of them said that he would be able to cross 10 kilometers, another said 40 kms, but none could say that he could jump 100 kms across the ocean. Then Rama asked Hanuman, "Can you do it and successfully return after finding out where Sita is?" Hanuman replied, "Yes, I will."

How could Hanuman cross the ocean, find Sita and return?

Rama then said, "Hanuman, you have had no experience with jumping across a vast sea. You have never even seen Sita to identify her now. Then how do you say so confidently that you can cross the mighty ocean in search of Sita in Lanka, find her, and return?" Hanuman replied, "Swami! Would You not give me the needed strength, capacities, and abilities to fulfill the mission You have assigned to me and then command me to fulfill it? With Your blessings and invincible will, wouldn't I accomplish what I am supposed to?" Such was the intensity of his devotion.

Youngsters should follow God's command unhesitatingly. They should never doubt, question, disobey, or criticize it. Strict obedience to the divine command is called surrender. When you develop this kind of surrender to God, you are bound to succeed.

Hanuman's top priority - Rama's mission

While crossing the ocean Hanuman displayed courage and valor par excellence due to his deep devotion to Rama. Mount Mainaka prayed to Hanuman to rest on his peak on the way to Lanka. Mainaka wanted to take this opportunity to express his gratitude to Vayu, the wind God and father of Hanuman, who had saved him earlier. But Hanuman politely rejected the offer, saying that he wouldn't rest until he had completed the work that Rama had assigned to him and that he would oblige Mainaka on his return. He, thus, gave top priority to Rama's mission.

It was his confidence born out of devotion to Lord Rama that made him cross a vast ocean. Following Rama's command, he won His grace. Usually a monkey is noted for its unsteady and wavering mind, but by surrendering to Rama Hanuman's mind became absolutely steadfast. Hanuman was firmly fixed in his devotion to duty, and that is exactly why he is worshipped today.

Sita gifting her pearl necklace to Hanuman at the time of coronation of Rama

At the time of his coronation toward the end of the epic, Rama was distributing gifts to all His subjects. But he did not give any present to Hanuman. So Sita asked softly, "Lord! Have you forgotten Hanuman? How is it that you have not given him any gift?" Rama smilingly said, "Sita! It is true. I want you to present him with any gift of your choice."

Then Sita gave Hanuman her own pearl necklace. But Hanuman started biting every pearl in the necklace, breaking it off, bringing it close to his ear, and then dropping it on the ground. Watching this, Sita said "What! Hanuman! You have not given up the habits of a monkey. What are you doing with the pearl necklace I presented to you?"

Hanuman replied, "Mother! No doubt you have given me a most precious pearl necklace, but I want every individual pearl of the necklace to resonate with the sound of my Lord Rama's name. Therefore I am testing every one of the pearls by breaking it first and then keeping it close to my ear to check for the sound of the Lord's name. I am throwing the pearls out one

after another as I don't hear His name in any of them." Nothing in this universe is more precious than the sacred name of God, Rama.

Why did Hanuman apply Sindoor (vermilion) all over his body?

The whole assembly was adjourned for the day. Rama retired to His bedroom and Sita was following him when lo and behold! Hanuman, too, started making his way there. Rama asked, "Hey Hanuman! What are you doing here?" Hanuman replied, "Lord! Sita is following You. So I am also coming to You." Rama said, "Anjaneya [another name for Hanuman]! Look! Sita has vermilion on her forehead, which qualifies her to get into my bedroom." At this Anjaneya left the place and returned after some time.

He had gone around all the shops, collected *kumkum* (vermillion), applied it all over his body and now stood before Rama. He said, "Oh Lord! Just for the simple reason that Mother Sita has a dot of *kumkum* on her forehead, You qualified her to enter Your bedroom. Now look! I have this *sindura* [vermillion powder] all over my body. What do You have to say now?" That was the standard of his devotion and his determination always to be with God.

Hanuman yearned for Rama's company always

On another occasion, the three brothers of Rama met, discussed, and distributed among themselves all the duties they personally had to do while attending to Lord Rama. Hanuman noticed all this and finding that he was left without any duties to his lord softly asked them, "Sir! When the lord yawns, there is a need for someone to click their fingers and make a snapping sound befitting His royal status. We do not know when He might yawn, so I should be with Him at all times." So Hanuman had to be in the company of Rama while His brothers could attend to Him according to duties they had taken upon themselves at different times. Thus Hanuman was the very personification of humility, devotion, discipline, and surrender.

He had all the purity required to be with God. He did what he thought and said. In him there was perfect harmony of thought, word, and deed. He decided to go in search of Sita; he said so; and he started at once. His decision, declaration, and implementation were in total agreement and unison. This is what is meant by: "The proper study of mankind is man."

Unity in thought, word, and deed is the unmistakable feature of a man of character. But, in a wicked person there is disharmony; what he thinks, says, and does are never in agreement with one another.

Hanuman said to Rama on another occasion, "Oh Lord! If I view You as my `King', I am Your servant'. If I consider myself a '*jiva*' an individual entity, You are my '*deva*', God. If I am *atma,* conscience, You are 'consciousness': so both You and I are one—*Aham Brahmasmi*. So by embracing *dasya bhakti (*the path of a loyal servant's devotion) with intense steadfastness, Hanuman passed through these three stages and ultimately experienced unity with God. When he felt that he was a servant of Rama the King, he was passing through the state of dualism. When he regarded himself as an individual with Rama as his God, it expressed qualified non-dualism. Finally when he found unity with God, he experienced non-dualism.

Hanuman considered every woman as his mother

In Lanka, when Hanuman entered the palace of Ravana while looking for Sita, he saw many women fast asleep. As he tried to identify mother Sita, he saw every woman sleeping there as his own mother. This (reverence for women) was the crest or crown of his character. Hanuman was the embodiment of devotion, the personification of humility, and the very symbol of sincerity and obedience. All youngsters today should take him as their ideal."

Source: *Satyopanishad*, Vol. 2

*****

Ref: https://archive.sssmediacentre.org/journals/vol_12/01MAY14

Hanuman, Our Lives and the Annual Sports Meet

Why Swami hailed Hanuman as the ideal for His students and devotees

On His 65th Birthday Swami unveiled the gigantic 65-ft statue of Hanuman in the Hill View Stadium. On the day of His Birthday the Lord chose to install the statue of not any of His forms but the image of His devotee. When we in Radio Sai ruminated on this, many powerful insights emerged and we ended up recording a lovely one and half hour panel discussion with two other alumni serving in Baba's university. We played this on two successive Thursday Live programmes in December 2013 in the segment 'Outside Inside and Deep Inside' which is hosted by Bishu.

Given the salient points that surfaced in this session we are sure it will help many on the spiritual path to progress towards their goal faster and with much joy. **Presented below is the edited transcript with illustrations of the final two parts of this discussion moderated by Radio Sai's Bishu Prusty (BP) and participated by Dr. Deepak Anand (DA) and Sai Giridhar (SG) from the SSSIHL**.

BP: It is so fantastic when you look at this entire continuum. It ends with duty — *Rama Kaarya*. At that point your life actually becomes a celebration; it becomes an unending saga of love for God. When you are in that state there is no time when you feel you're deprived of anything because you've got the highest.

What comes to mind is another quote of Bhagawan — 'Life is love; enjoy it.' We saw 'Life is a game; play it' and you gave all those examples explaining 'Life is a challenge; meet it'. Now even the dictum 'Life is love; enjoy it' is seen so beautifully in Hanuman's personality, because his only aim in life was aspiring for God's love and doing the Lord's work. For him life was always joyous.

SG: In fact Swami says love without duty is Divine, isn't it? The kind of duty or the *Rama Kaarya* which Hanuman is engaged in is love without duty. It's born out of pure love for God.

That kind of devotion or love for God leads to love without duty, rather than duty the way we understand it. And that is divine! That love is life and Swami says, “Enjoy it.”

BP: Even as we talk about Hanuman and the Sports Meet preparations, many times in the morning when I jog and go up to the summit of the hill and stand at the feet of Hanuman, I get such an expansive feeling. You see the panorama of Puttaparthi that is in front of you.

You almost feel you're on top of the world, on top of Puttaparthi. The thought that comes to me is everything is there at your command. You feel like the king of the world when you choose God. As it is said in the Bible, “Seek the kingdom of God and everything else shall be added on to you.” I personally get this feeling whenever I go to Hanuman.

SG: That is the view which Hanuman gets every day. He gets to see the entire expanse of Puttaparthi in front of him. He must be feeling on top of the world!

DA: That is what we also feel. When we all come to Bhagawan and He accepts us, is it not the same feeling that we get — that we are on top of the world?

Recently I was in Singapore and Malaysia. When I went to any place to give a lecture or to talk to devotees, there was so much warmth and feeling of love and concern — of those people towards me and me towards them. I was wondering, “What is this selfless love?” It is the same love that God has given us. When we have love in our hearts, doors keep opening.

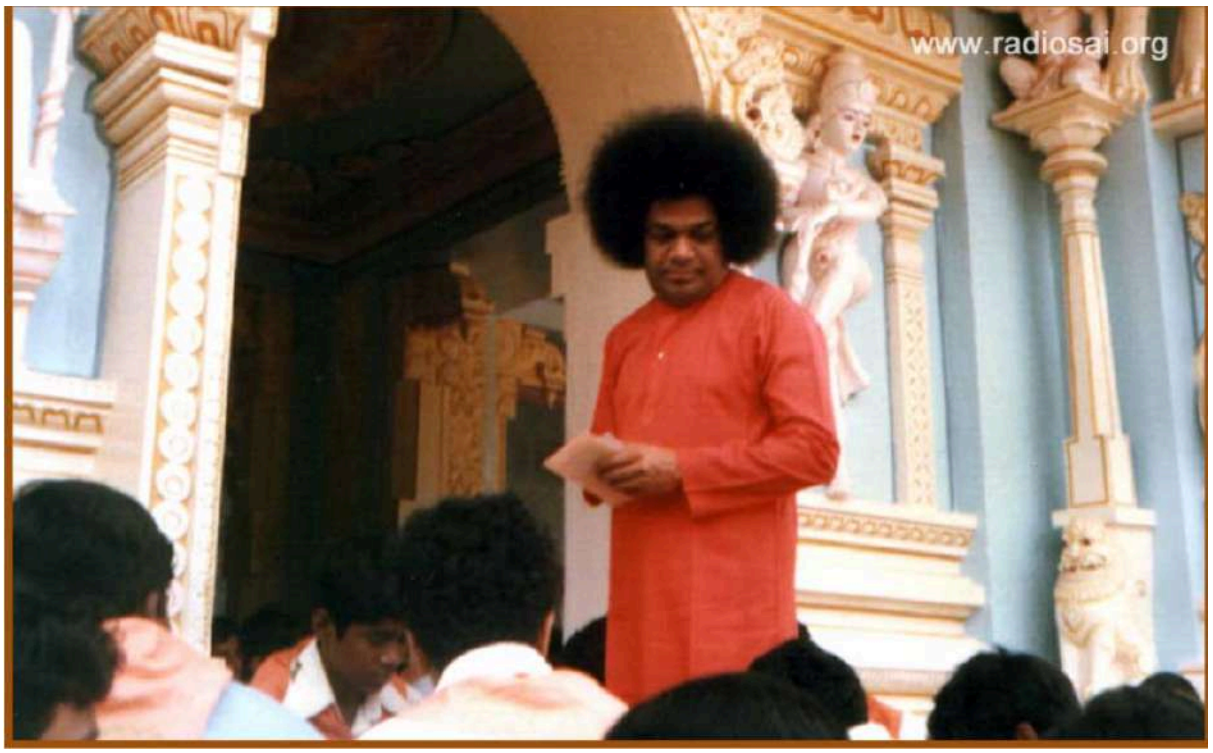
In fact my coming to Puttaparthi was the opening of such a door. When I came to know about Bhagawan and He infused in me the seeds of devotion for Him, I was very keen that come what may I must become Bhagawan's student.

In 1991 I came to Bhagawan. I was still a second-year student of my B.Com. (Hons.) course in the Delhi University.

Swami was not here but was in Brindavan. I went for darshan. Swami looked at me and said, “Good boy. Delhi boy.” He gave me Vibhuti and asked me what I wanted. I said, “Swami, I want an MBA seat. Please give me a seat in your University.”

Swami said, “Sure, sure” six times. But since I was still in the second year of my course, I was not able to get admission. Even when I topped the M. Com. University examination, I did not qualify because my first degree was B.Com. (Hons.)

Then a job came my way on Swami's birthday without being asked and I started working. I said, “Maybe it's Swami's will.”



Finally when I came for my MBA exam in 1997, I did not fare well in the interview. Bhagawan was in Kodaikanal. I went to plead and said, “Swami, please give me a seat in MBA.” Swami did not speak to me but took my letter.

After six years, I got the seat by His will. The desire and devotion to be His instrument and to be with Him and experience His love first-hand was so intense at that point in time that He opened all the doors for me.

When I offered Him a choice between doing my business which I was engaged in and the admit card for my admission into MBA, He took only the MBA admit card and blessed me saying, “Don't worry. I will take care.”

Later He said, “I told you ‘*Zaroor, zaroor*’ (‘Sure, sure’) six times for the reason that was going to take you six years to come for the MBA course.” It was all His Divine master plan. But I think our devotion and our determination to be close to Him and do Sai *Rama Kaarya* does help in the process.

BP: All the time we will see that obstacles slowly melt away when we have devotion for the Lord; there is no obstacle which is really so debilitating. If we see the Ramayana, when Hanuman is crossing the ocean or when he goes to get the Sanjeevani mountain, at every instance there is someone or the other appearing on the scene and guiding Hanuman.

Sampati comes and says, “I am an eagle and I can see great distances. I can decipher that Sita is there. Have no fear. This is the path you have to take.”

Again, when Hanuman goes to bring the Sanjeevani mountain, he drinks water from a lake and a crocodile attacks him there. Once Hanuman vanquishes this animal, it transforms into a celestial being and guides him. So you see that at every instance you will be guided.

SG: Tests indeed are the Lord's taste. When you pass a test, His grace automatically flows in abundance.

BP: The joy of life in those circumstances is something not comparable to anything else. You feel that every moment of your life is a celebration because you are all the time in communion trying to do His work and there's nothing that is wanting in life.

DA: Absolutely! Even when you face challenges and difficulties, you can always hold on to Him and get the solutions.

Let me share another story of mine in this regard. Grama Seva had started in 2000. In 2002, Swami told a few of us, “You must all share your experiences about Grama Seva in the Sai Kulwant Hall. Not individually but in groups of two. In pairs you must communicate with each other and share your experiences.”

This format was not very convenient because I like to speak from my heart; memorising the lines was difficult for me. We had rehearsals in the Poornachandra Auditorium but I was forgetting my lines.

On the day prior to the presentation, I forgot my lines and everybody including the Vice Chancellor was very nervous about what would happen the next day. Neither could I be replaced by somebody else nor was I able to perform.

After dinner that evening, I ventured into the Hill View stadium. I looked at Lord Hanuman from a distance and said, “Lord, it's not just my responsibility to take care of Lord Sai Rama's name. You are also equally responsible and so you have to help me because you have always served the Lord in devotion. Now it's my opportunity but I am failing. As a co-devotee, would you not help me?”

I said, “Lord, if you help me and if tomorrow everything goes on very well, I promise that for the next seven days I will climb the hill daily and take nine rounds in circumambulation or *pradakshina*.”

Next day the performance went on very well and Swami blessed us all with a group photograph, keeping His hand on our heads. It was just phenomenal!

To keep up my promise, the next morning onwards I started climbing the hill and did nine rounds of *pradakshina* every day and then went to the college. On the last day of my vow, I finished the rounds with all my devotion. I bowed to Hanuman and then looked towards the PoornaChandra Auditorium where Bhagawan stayed. I said, “Lord, I have finished my

promise to Lord Hanuman. I do not know what really becomes of this offering of love. Does it go to Hanuman or to You? Or does it disappear into thin air? In any case, I have done my job and I am satisfied. I have no guilt about not being able to perform my promise to Lord Hanuman."

With these thoughts I started coming down. It was already 7.30. At 8 o'clock the lines would leave for the college. I still had to have a bath and breakfast. I was rushing down and suddenly I heard the siren of the police jeep that used to follow Bhagawan wherever He'd go.

Those days a distinguished devotee was not well in the Super Speciality Hospital and Swami was visiting him very frequently. I thought Bhagawan was going to see him. But as I came down towards the statue of Krishna, I realised that Swami's car had already entered the Hill View Stadium. I thought, "Maybe Swami is entering the stadium but normally He'll take a round through Shanti Vedika, go past and then return to the ashram." I did not bother and started coming down. When I came to where Lord Shiva statue is, I saw that Swami's car was actually coming up the hill and there was no way to run away. Swami would certainly cross me.

And I was in my track pants and t-shirt. I thought Swami would scold me as it was already 7.30 and there was nobody else in the stadium. I hid myself behind a bush. I thought Swami might not see me and that He might be coming for some other purpose. I felt He'd go to Hanuman and return. But lo and behold! Swami's car stopped just before me.

Slowly the window pane goes down and I now see Swami's serious face. Bhagawan puts His finger towards me and says, "Come here."

With a palpitating heart, which I could hear very clearly, I went close. Bhagawan only asked one question — "What are you doing here now?" In moments of tension and testing, the truth comes out. I blurted out, "Swami, I came for *pradakshina* to Hanuman."

Suddenly Swami's contour changed and He became very happy. He showed His *abhayahastha* (palms raised in blessing) and said, "Very, very, very happy." As He went up a little more, I thought He'd go up to Hanuman and return. But at the space behind the statue of Krishna, Swami took a turn and returned to mandir. I was a little perplexed because having come all the way He didn't even go to Hanuman. I wondered, "Why did He come here?" I had no answers.

In the evening along with two other research scholars and our Vice Chancellor, Swami calls me inside. I enter and everybody else is seated in their places. Swami spoke to the Vice Chancellor regarding some official function which was to happen a few months hence.

Suddenly Swami changed the topic and looked towards me, and then asked, "*Neeku Hanumanthudu ishtamaina*? Do you like Hanuman?" I was surprised but said, "Of course yes Swami." He called me closer and materialised a beautiful chain with a pendant which is

a replica of the Hanuman on the hilltop.

BP: Wow! The same posture?

DA: The same posture — Veera Anjaneya carrying the Sanjeevani. I always wear it. At that moment it struck me that this was an answer to the question in my mind when I finished my *pradakshina*. I felt Swami was responding with, "I am that Sai Hanuman who accepts your offering of love and grants you that love and devotion in your heart by which you can reach the goal of your life."

SG: In the Hanuman Chalisa (devotional hymn addressed to Hanuman), it is said, "*Tumhare Bhajan Ram ko Pavai*." Saint Tulsidas writes that if you worship Hanuman the worship reaches Rama Himself. This is a living example of that. You wanted to do *pradakshina* around Lord Hanuman and Swami directly accepted that offering.

BP: When one reaches that height of faith and devotion, then devotee and the Lord become one.

*****

Ref: https://sathyasaiwithstudents.blogspot.com

Hanuman - the Divine Messenger

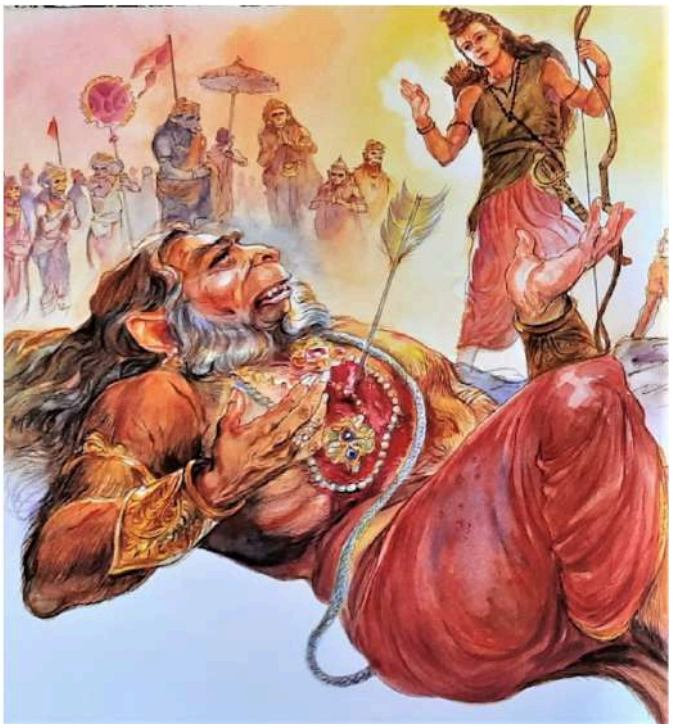
Hanuman was the embodiment of peace, virtue, strength and wisdom. He had mastered the four Vedas and was well versed in the scriptures. Hanuman was a past master in etiquette and courtesy and went as an emissary to meet the brothers. Assuming the guise of a Brahmin, he began talking to them (Rama and Lakshmana at the foothills of Rishyamuka Mountain). He heard their story from the beginning to the end, and decided to take them to Sugriva, who lived on the mountain top. Hanuman volunteered to carry Rama and Lakshmana to the mountain top on his shoulders. There, Hanuman related to Sugriva the story of the two brothers.

When Sugriva heard about the abduction of Sita, he summoned a soldier to bring a bundle of ornaments that some monkeys had found in the forest. Rama asked Lakshmana to find out if the ornaments in the bundle belonged to Sita or not. Lakshmana opened the bundle and started shedding tears. He said, “O brother! I can identify only the toe rings that sister-in-law wore, since I always noticed them when I used to prostrate before her feet every day in the morning.” Lakshmana was the embodiment of purity and virtue. He is a worthy ideal to be emulated by students. Though he lived for thirteen years in the company of Rama and Sita, he had never looked at the face of Sita.

Rama would always praise Lakshmana for his great virtues, but Lakshmana would modestly say “Rama! I am Your servant. You are Lord Narayana Himself. This is the effect of Your company.” Virtuous people are always modest and humble. On the Rishyamuka Mountain, Rama and Sugriva set the seal of friendship. Rama promised to help Sugriva in exchange for the help he would render to Him in searching for Sita. Sugriva decided to test the strength of Rama, to find out whether He was stronger than his brother Vali. Once, Vali shot an arrow that pierced through five trees, one after the other. Sugriva asked Rama whether He would be able to emulate this feat. Rama felt pity for Sugriva, since he could not recognise Rama’s Divinity. Only equals can judge equals; small ones can never grasp the powers of the great. Since Rama needed Hanuman for His mission, and since Hanuman belonged to the clan of Sugriva, He agreed to face the trial of strength set by Sugriva.

Rama discharged His arrow. It not only pierced through five trees but even crossed the mountains beyond. Sugriva immediately felt repentant for doubting the strength of Rama and sealed his friendship with Rama, with fire as the witness. Rama assured him that He would stand by him and crown him as king. Rama felt that Sugriva was punished by Vali, for no fault of his. Vali had committed the most heinous act of appropriating the wife of Sugriva, when one should actually consider the wife of one's younger brother as one's own daughter. Hence, Rama decided to punish Vali for his unrighteousness. On the strength of the promise given by Rama, Sugriva dashed to the mansion of Vali and challenged him to a fight. But poor Sugriva had to flee, severely battered by the blows of Vali.

Rama persuaded Sugriva to challenge Vali once again, assuring him that He would definitely kill Vali this time. While the two brothers were locked in mortal combat, Rama, hiding behind a tree, discharged an arrow at Vali and killed him. Many denounce this act of Rama, asserting that it was not proper on His part to have killed Vali while hiding behind a tree. All said and done, Rama's act can be justified on three counts: Firstly, hunters shoot an animal by hiding themselves. Secondly, no one could defeat Vali face to face, since he had earned a boon by which half of the strength of his opponent would flow into him in a face-to-face fight. Thirdly, if Vali were to fall at Rama's feet when Rama appeared in front of him, Rama would be forced to give him shelter and consequently break the promise given to Sugriva. The justification for the act of Rama lies in these three reasons. Vali himself, while dying, caught hold of the hands of Rama, admitted his mistake, and said that what Rama did was justified. He prayed to Rama to crown his brother Sugriva as the King of Kishkindha and to make his son Angada the Crown Prince. Later, Rama fulfilled the promise given to Vali.



After Vali's death, two months passed, but no action was taken by Sugriva to help Rama. Rama then sent Lakshmana to warn Sugriva. Lakshmana told Sugriva, "You have forgotten to honour your word after receiving help from Rama." Sugriva humbly said to Lakshmana, "It is the rainy season now. The climate is not conducive for the monkeys to move about searching for Sita. I can never forget the help rendered to me by Rama. Very soon my emissaries will comb every forest and valley for Sita."

Hanuman in Lanka

Sugriva sent the soldiers of his army in the four directions, in search of Sita. He selected Hanuman, who merited the titles Balavanta (the powerful one) and Dheemanta (the intellectual one), for the task of searching for Sita in Lanka. Hanuman had all the qualifications to be Rama's emissary to Lanka since he was strong, steady and intelligent. He firmly resolved that he would find Sita at any cost and work on the task with one-pointed attention, devotion, and dedication. Nothing would deter the iron resolve of Hanuman to trace Sita's whereabouts. He even looked into the bed chamber of Ravana, to find if Sita was held a prisoner there. Though, he moved in the bedrooms of the people in Lanka, his mind never wavered. He found women sleeping in all sorts of postures and positions, but never once did an evil thought enter the mind of Hanuman.

At one place, he found an extremely beautiful woman, sleeping in the bedchamber of Ravana. For a moment he thought that she might be Sita, for she was extremely beautiful. Immediately he regretted having had such a thought. He knew for certain that Sita would never agree to occupy the bedchamber of the evil Ravana. Hanuman then made a thorough search of Lanka to trace out Sita, but he failed. Deeply frustrated, he climbed to the top of a tree on the sea shore and he desired to commit suicide by plunging into the sea. The very thought that he was not able to perform the task assigned by Rama gnawed deeply at his heart. Then all of a sudden, he realised that he had not searched for Sita in the Ashoka grove, which he spotted from his vantage point. He leapt toward the grove.

While Hanuman was trying to enter the garden, he was captured by the eldest son of Ravana and brought to the court of Ravana, who sat on a high throne. Finding Ravana, who was full of evil, seated so high, Hanuman thought that being a devotee of Rama he should not be at a lower level. He increased the length of his tail, coiled it like a seat, sat on it, and rose much higher than Ravana's throne. Hanuman then felt satisfied that he had occupied a pedestal higher than that of Ravana.

There then ensued a furious exchange of words between Ravana and Hanuman.

Ravana: O monkey! Who are you? You have spoilt my grove. Who sent you to Lanka?

Hanuman: The great Rama, the King of kings, who had cut off the nose of your sister, has sent me.

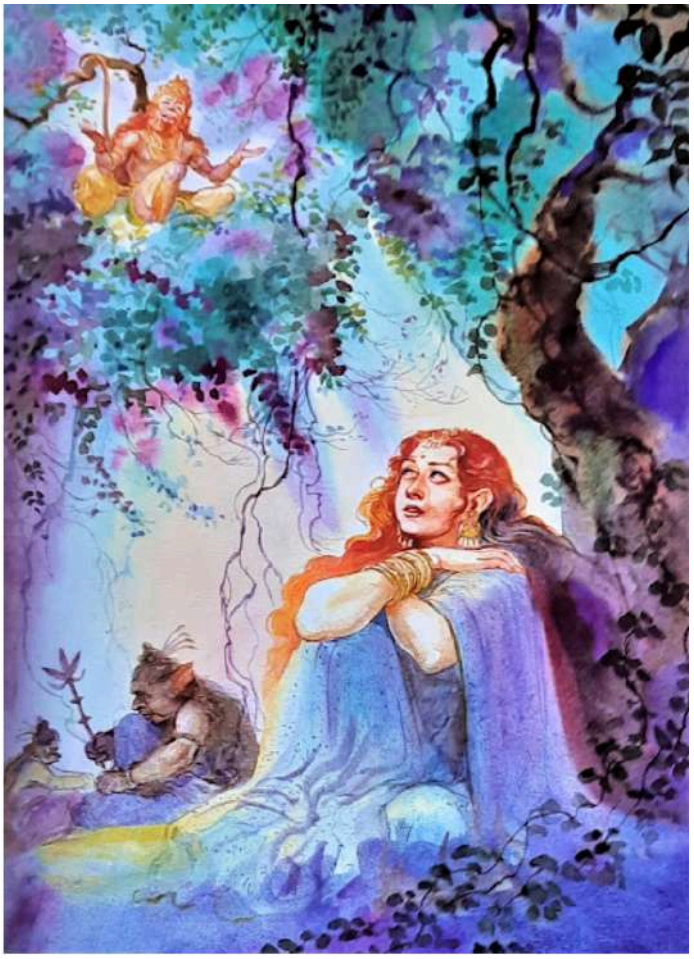
Ravana: Why do you address me so disrespectfully?

Hanuman: I am the servant of Lord Rama. I am at liberty to address you, a sinner, thus.

Ravana felt frightened, looking at the power and prowess of Hanuman. He thought that when a mere monkey had so much courage and strength, the followers of Rama must be much greater than him. Ravana decided to humble Hanuman by setting fire to his tail, for the tail is very dear to a monkey. Yards of cloth were brought to wrap around the monkey's tail, and it was set on fire. Hanuman leapt from mansion to mansion, setting fire to every house with his burning tail. After causing incalculable damage to Lanka, Hanuman plunged into the ocean to extinguish the flames on his tail.

When he surveyed Lanka burning furiously, Hanuman regretted his action. He thought that Sita might be burnt in the flames. Hanuman rushed to the Ashoka grove to find out if Sita was safe. Since he had never seen Sita before, he found it difficult to identify her amongst the numerous ladies in the grove. At last, he noticed a lean lady with downcast eyes under a tree. He wondered whether she was Sita. He then started reciting the story of Rama to check if the lady under the tree was Sita or not. While he was reciting the story, the lady under the tree looked up with tears streaming down her face.

Hanuman sees Sita



At that time, Sita was in the company of Sarama, the wife of Vibhishana, and her two daughters, Ajata and Trijata. Hanuman found that these three ladies were the only friends of Sita in Lanka. It was due to the solace and assurance provided by them that Sita survived. Hanuman then dropped Rama's ring in front of the lady under the tree, to further confirm whether she was Sita. The lady grasped the ring with great ecstasy and showered a volley of questions at Hanuman. She asked him, "Are you the messenger of Rama, or are you a trickster sent by Ravana to deceive me? The demons here assume strange forms and indulge in strange deeds." To impress upon Sita that he was indeed the messenger of Rama, Hanuman then ripped open his heart to show Rama installed there. Looking at the image of Rama imprinted on the heart of Hanuman, Sita fainted. Hanuman then became completely certain that the lady was indeed Sita.

Without wasting any time, Hanuman instantaneously leapt across the ocean to convey the message of Sita's whereabouts, to Rama. While the monkeys were busy eating fruits in Madhuvana, Hanuman, forsaking food and sleep, hurried to Rama to convey the good news. He said, "Sri Rama! Sita is verily a jewel amongst women, chaste and virtuous. Her plight is like that of a parrot confined in a cage of arrows. She was surrounded by many demons, who were brandishing their swords to kill her. I found Sita trembling at the sight of these terrible women." Hearing these words of Hanuman, Rama, overcome with emotion, wanted to rush to Lanka to fight Ravana at once. Hanuman and Sugriva restrained Rama and told Him that it would take some time to make arrangements for the battle against Ravana. All the great warriors then rallied together to hold deliberations and devise strategies to defeat Ravana.

Source: Divine Discourse on May 24, 1996 at Brindavan

*****

YouTube Videos

Hanuman Chalisa - Prasanthi Bhajan Group (7 min): https://youtu.be/DMkTgAU_SdA

Hanuman Chalisa - Sri Sathya Sai Bal Vikas, Telangana (8 min):

https://youtu.be/_SLhwZRHBKY

Powerful Hanuman Bhajans - Sathya Sai Official (51 min):https://youtu.be/ewur07ApE_w

What is unique about devotion of Hanuman - Sathya Sai answers (4 min):

https://youtu.be/xthO7OG29Ug?si=o3Sk7QjGeYHwhCyO

Hanuman, the servitor of Rama - Sathya Sai dreams (1 min):

https://youtu.be/qD25L46DTQM?si=1BqO8yunpcB3v5M5

Powerful Hanuman bhajans - Sathya Sai bhajans (39 min):

https://youtu.be/Kd91jhXXa9Y?si=KlWa70EMhfVtilRC

Story of Hanuman statue in Puttaparthy (11 min):

https://youtu.be/izGV2aWlL3U?si=731b7phVcF7-wpac

Devotion of Hanuman - Divine Discourse by Sri Sathya Sai zbaba (4 min):

https://youtu.be/okuP-cVDnIg?si=YLc_0nOHz1nfjMCB

Why is Hanuman like a Pure Mirror- Sathya Sai Speaks (4 min):

https://www.facebook.com/share/v/1LRa1rNqCx/

Hanuman chalisa chanting - by Sri Sathya Sao Overseas Orga nisations (13 min)

https://youtu.be/GkQLokjO0Ag?si=K9ETLo-WpCarD9-d

Sri Hanuman Yajna - KYG Yoga (1 hr 29 min):

https://www.youtube.com/live/B6sPptWvHYY?si=F7hJOMg1IQT53-60

Divine Meditation - Sri Sathya Sai Bhajans (46 min):

https://youtu.be/u_so2D5nQS8?si=K3UOI8AzpCiZK4IL

Popular bhajans in His Divine voice - Baba sings (19 min):

https://youtu.be/4kWu8r56fjo?si=WR2oUWdxPU693SxO

Samsung with Sunder - Hanuman chalisa - doha (48 min):

https://www.youtube.com/live/WWxC4igWXdE?si=yhVzUYM2d_2ek2ZH

Sri Hanuman Yajna KYG Yoga (1 hr 34 min):

https://www.youtube.com/live/WWxC4igWXdE?si=yhVzUYM2d_2ek2ZH

Guru Namasankirtana (26 min): https://youtu.be/gkCA0Cn1ITY?si=qVeVu_5o0-cxZLMH

Blessing of working for God (15 min):

https://youtu.be/gkCA0Cn1ITY?si=qVeVu_5o0-cxZLMH

Sai Baba Paduka darshan (5 min) ; ttps://youtu.be/s_wr5Ws01WY?si=Z2rScneOkZqIhRD5

Sri Rama bhajans- (23 min): https://youtu.be/xjTDv1GbILo?si=W3i6_g2q31x475qZ

Living gratefully - AradhanaMahotsavam (58 min) :

https://youtu.be/EeBzQbbuusc?si=klOAZbAyBPuqTH6H

Long drive bhajans playlist (1 hr 9 min) :

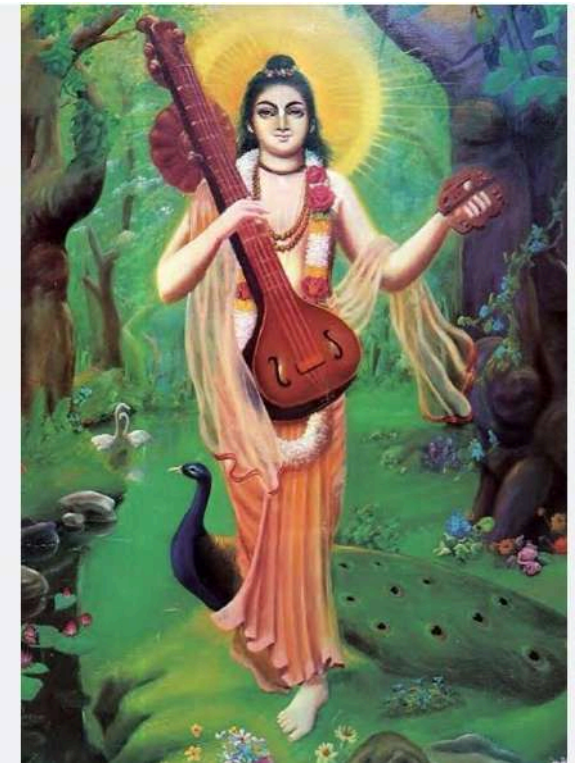
https://youtu.be/AHcJhFyRKjE?si=1fGiaL02KGjI33jC

****

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

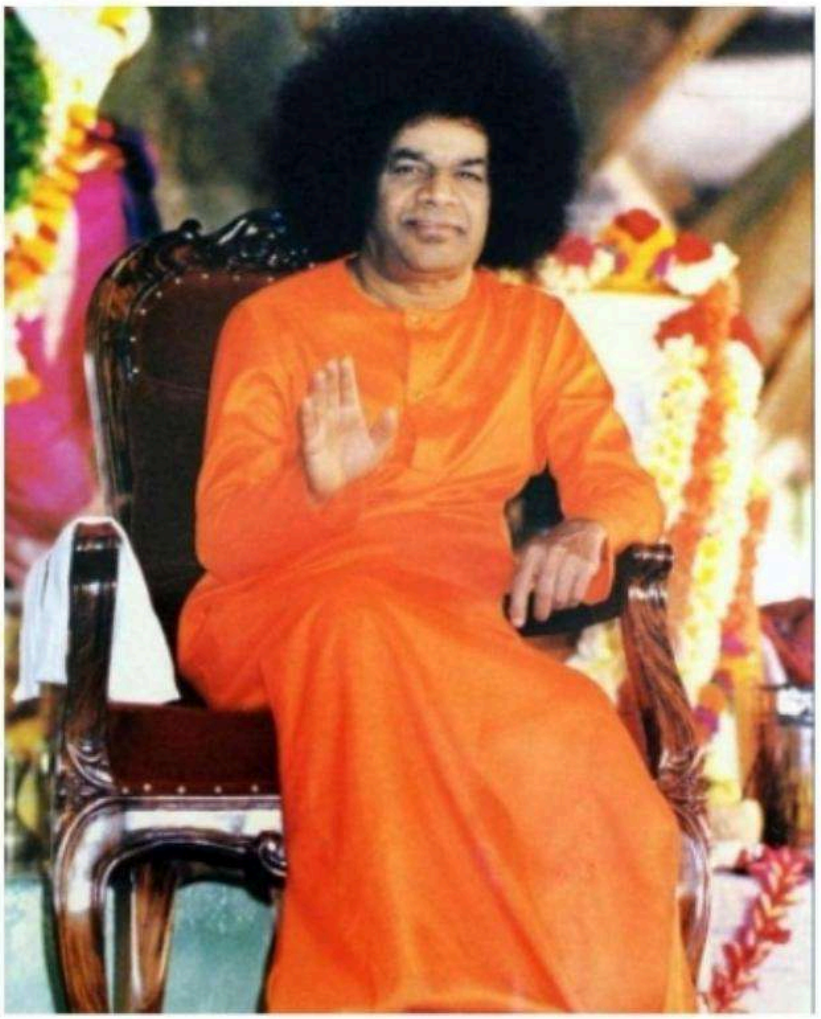
Sri Sathya Sai Baba's sayings on Sage Narada



Compiled by
Dr. M. Thirumaleshwar
formerly:
(i) Professor, Dept. of Mechanical Engineering,
St. Joseph Engineering College,
Vamanjoor, Mangalore – 575 028, India
(ii) Principal, Vivekananda College of Engineering and Technology,
Puttur (D.K.) – 574 203, India
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

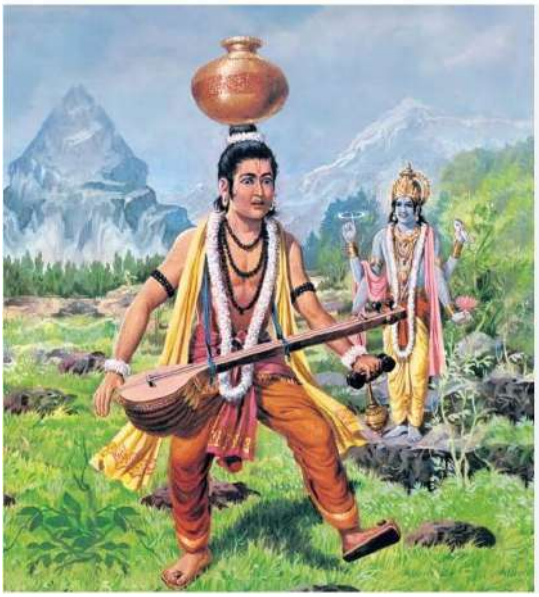
CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION..... 2
CONTENTS..... 3
PREFACE..... 5
Ref: https://www.sathyasai.org..... 6
Introduction..... 6
Sri Sathya Sai Baba's Teachings..... 6
Ref: ChatGPT..... 7
About Sage Narada..... 7
🌼 1. Narada as the Embodiment of Bhakti..... 7
📖 2. Narada Bhakti Sutra – Baba's Praise..... 7
🎶 3. Narada as a Messenger of the Lord..... 8
🪷 4. On Misunderstanding Narada's Role..... 8
🌟 5. Narada's Teaching on Love for God..... 8
🌱 6. Baba's Personal Admiration..... 8
✅ Summary of Sri Sathya Sai Baba's View on Narada:..... 9
Ref: perplexity - AI..... 9
Sri Sathya Sai Baba's sayings on Sage Narada..... 9
Narada as the Embodiment of Devotion and Immortal Spirit..... 9
Narada's Quest for Peace and Self-Realization..... 10
Narada's Role as a Divine Messenger and Devotee..... 10
The Power of Namasmarana (Chanting God's Name)..... 10
Key Teachings Summarized..... 11
Citations:..... 11
Sai Baba: Narada's role in spreading divine praise across the universe..... 12
Sai Baba:Significance of Narada's breath and spinal column..... 13
Ref: srisathyasaidigest.com..... 14
Sage Narada..... 14
'That farmer is a better devotee than you'..... 15
Emperor of the Kingdom of devotion..... 16
Sage Sanatkumar teaches Bhuma vidya to Narada..... 16
Sorrows And Difficulties Are The Testing Ground..... 17
Ref:https://saispeaks.sathyasai.org/..... 17
Narada was an Immortal Spirit..... 17
Narada's early life..... 18
Initiated into sacred mantra by Rishis..... 18
Death of his mother and the lesson learnt..... 18
Narada's journey to North..... 19
Whole world is the abode of Vishnu..... 19
New form of Narada..... 19

Narada is eternal.....20
In each Kalpa, Yugas and Avatars repeat.....20
Make proper use of your youth.....21
Ref: https://saisarathi.com.....21
Who is the greatest?.....21
Lord’s devotees are greater than the Lord.....22
Devotional singing that attracts the Lord.....23
Ref: https://saispeaks.sathyasai.org.....23
Devotion and Self Sacrifice.....23
Narada, Brahma's mind-born son.....24
The reason for mankind's loss of peace.....24
"Know your true Self".....25
Develop thripti and spirit of thyaga.....25
Emperor Bali and Sukracharya.....25
Sacrifice - true and false.....26
Examples of Mira and Karna.....26
Welcome tests as aids to advancement.....27
Ref: sathyasaiwithstudents.blogspot.com.....27
A Story of Sage Narada with Lord Vishnu.....27
Ref: ramakrishnavivekananda.info.....29
Narada Bhakti Sutras.....29
CHAPTER I.....29
CHAPTER II.....30
CHAPTER III.....30
CHAPTER IV.....31
CHAPTER V.....32
Ref YouTube Videos.....33

PREFACE



This free ebook gives briefly the info about: “**Sri Sathya Sai Baba's sayings on sage Narada ”.**

.This free ebook first gives a summary by AI Overview and Perplexity - AI. Then, 2 Divine Discourses on Narada's life, initiation in to 13 letter sacred Mantra, sadhana, devotion and greatness, story of Narada and Lord Vishnu from sathyasaiwithstudents.blogspot.com.

English translation of the famous ‘ Narada Bhakti Sutras’ is also given. given.

YouTube Videos at the end give Story of Narada Maharshi, Narada Maharshi - facts, Narada Maharshi - unknown facts, Narada Parivrajaka Upanishad, Namasmarana - best Sadhana in Kaliyuga . ..etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
June 10, 2025
Email: tmuliya@rediffmail.com

Ref: https://www.sathyasai.org

Introduction

Sri Sathya Sai Baba's Teachings

At the age of 14, Sri Sathya Sai Baba declared to his parents that he had come to this world with a mission to re-establish the principle of Righteousness, to motivate love for God and service to fellow man. Since then, he has consistently called on all mankind to *Love All, Serve All* and has repeatedly asserted that the essence of all scriptures is *Help Ever, Hurt Never!*

Sri Sathya Sai Baba began his role as a universal spiritual teacher at a very young age before he turned 14, through folk songs, theater, exposition from scriptures and personal example the virtues of living a purposeful life. His family, classmates, teachers and others in the village were astounded by the extraordinary simplicity and clarity of His message. For more than five decades, Sri Sathya Sai Baba communicated His message of love, universality and spirituality to a diverse audience from different faiths, countries, culture and traditions.

Through his speeches and writings, Sathya Sai Baba has offered a veritable ocean of knowledge and guidance on all aspects of spiritual, religious, and value-oriented living. He has often repeated that it is not necessary to drink the whole ocean to know its taste, that it is not necessary to read all scriptures to live a life of joy, peace, and love. It is enough to put into practice one aspect of spiritual teaching.

Sri Sathya Sai Baba says that we are all embodiments of God —we *are* God— and that the chief goal of our lives as humans is to realize that we are God, to experience that we are Divinity, to achieve "enlightenment". Sri Sathya Sai Baba said in 1953 that, "there is no escaping it; all creatures have to reach God some day or other, by the long route or by the short route." He mentioned this topic of realizing who we really are in almost every one of his approximately 1500 published discourses.

The uniqueness of His style was that He explained age old concepts with new insights and examples that addressed the needs of the modern society. He repeatedly emphasized that He had come to reconstruct the ancient highway to spirituality and not to found a new religion or cult. His writings and discourses have been carefully documented.

A few drops of the ocean of Sathya Sai Baba's teachings, an attempt to encapsulate its essence, follows. Sathya Sai Baba urges mankind to:

- Believe in God --for there is only ONE GOD for all mankind, though He may be called by many names.
- Follow sincerely their respective religions and live their daily lives in consonance with the teachings of good behavior and morality.
- Respect all other religions --for no religion advocates the negative and lower qualities of man.
- Perform selfless service to the poor, the sick, and the needy without thought of reward or fame.

- Cultivate in people's lives the values of Truth, Right Conduct, Peace, Love, and Nonviolence and promote these values among all.
- Be patriotic and respect the laws of the country in which they live.

******

Ref: ChatGPT

About Sage Narada

Sri Sathya Sai Baba has spoken about Sage Narada (Devarishi Narada) on multiple occasions, both in discourses and writings. He highlighted Narada's devotion, role in Bhakti movement, his unique style of spreading divine names, and the higher spiritual truths Narada embodied. Below is a compilation of **key sayings and messages** of Sri Sathya Sai Baba about Sage Narada, organized by theme:

🌼 1. Narada as the Embodiment of Bhakti

"Narada was the greatest among devotees."
— Discourse, March 12, 1983

Sathya Sai Baba often described Sage Narada as a shining example of Bhakti Yoga — the path of devotion. He said that Narada showed that **singing the Lord's name (Naama Smarana)** and **spreading His glory** is the highest sadhana.

"Narada realized that there is no path superior to Bhakti. He composed the Narada Bhakti Sutras to teach mankind the glory of devotion."
— Discourse, July 24, 1996

📖 2. Narada Bhakti Sutra – Baba's Praise

"Narada laid down the fundamental principles of Bhakti in his Sutras. They reveal that Bhakti is not blind emotion, but steady, unwavering, selfless Love for God."
— Discourse, February 18, 1993

Baba encouraged everyone to study the **Narada Bhakti Sutras**, which he held in high esteem. He said that these sutras teach that **true devotion expects nothing in return — not even liberation.**

🎶 3. Narada as a Messenger of the Lord

“Narada is a divine sage who moves about constantly, singing the name of the Lord, spreading the message of Bhakti.”
— Summer Showers in Brindavan, 1974

Baba admired Narada’s unique way of using music (Veena and Naamasmarana) as a tool for spiritual upliftment. He explained that although Narada is often shown as a playful troublemaker in Puranic stories, his intentions were **always to awaken people’s consciousness.**

🪷 4. On Misunderstanding Narada’s Role

“People often misunderstand Narada as a mischief-maker, but his actions always had a divine purpose. He only appeared to create conflicts so that higher truths may be revealed.”
— Discourse, July 15, 1985

Sai Baba explained that in stories like those involving Prahlada, Dhruva, or even Sage Valmiki, Narada was the one who **initiated transformation and spiritual awakening**.

🌟 5. Narada’s Teaching on Love for God

“Narada says: Bhakti is supreme love for God. The devotee loves God because he cannot help it — it is his very nature.”
— Discourse, July 1996

This aligns with Baba's own constant message that **Love is God, and God is Love**, and that **Bhakti is the surest path to realize this oneness.**

🌱 6. Baba’s Personal Admiration

“Wherever Narada goes, he sows the seed of Bhakti. He is truly a friend of all beings, because he leads them to God.”
— From Prashanti discourses

Baba placed Narada among the **immortal rishis** whose presence is beyond time and who continue to inspire **devotees, saints, and seekers across yugas.**

✅ Summary of Sri Sathya Sai Baba's View on Narada:

Theme	Baba's View
Path	Supreme Bhakta and exponent of Bhakti Yoga
Works	Composer of *Narada Bhakti Sutras*
Role	Messenger of God, awakener of spiritual longing
Method	Naama Smarana, music (veena), divine love
Legacy	Instrumental in spiritual transformations (e.g., Dhruva, Prahlada, Valmiki)
Essence of Teaching	Selfless, unwavering, joyous love for God

---

****

Ref: perplexity - AI

Sri Sathya Sai Baba's sayings on Sage Narada

Sri Sathya Sai Baba's Sayings on Sage Narada

Sri Sathya Sai Baba often referred to Sage Narada in his discourses to illustrate deep spiritual truths, especially about devotion, the ego, and the true nature of spiritual progress. Below are key themes and stories from Baba's teachings on Narada, supported by his own words and explanations.

Narada as the Embodiment of Devotion and Immortal Spirit

- Baba explained that Narada was not just a wandering sage but symbolized the immortal spirit, *Sath, Chith, and Ananda* (existence, consciousness, and bliss). He taught that Narada's constant remembrance of God (Namasmarana) and his happiness derived from thinking only of divinity serve as an example for all spiritual aspirants[1].

- Narada was taught that desires are bondages and that the ego ("I"-ness) is incompatible with the presence of God. Where there is ego, God cannot exist, and vice versa[1].

- Baba clarified that Narada's legendary veena (tambura) is symbolic—the spinal column represents the veena, the nerves are its strings, and the breath (inhaling and exhaling with

the Lord’s name) is the music. Thus, Narada represents the ideal of continuous God remembrance through every breath[1].

****Narada’s Quest for Peace and Self-Realization****

- Despite mastering the Vedas and 64 sciences, Narada lacked peace of mind, which led him to seek guidance from Sage Sanatkumara. Baba used this story to highlight that scholarship and knowledge alone do not bring peace; self-realization does[5].

- Sanatkumara told Narada, “All the scriptures you study will enable you to earn a livelihood, but will not confer peace or liberation... Worship of Govinda is the only way to save one's self at the time of death, when verbal scholarship will be of no avail”[5].

- Baba emphasized that true peace and liberation come only when the ego is destroyed and one realizes their true Self, not merely through external practices or scriptural learning[5].

****Narada’s Role as a Divine Messenger and Devotee****

- Baba recounted stories where Narada, in conversation with Lord Narayana (Vishnu), explores what is truly “great” in creation. Through a series of questions, Narayana leads Narada to realize that even the greatest elements in creation are ultimately surpassed by the Lord and, most importantly, by the devotee’s love for God[3][7].

- In these stories, Narada is depicted not as a mischief-maker but as someone whose actions, even when they seem to cause trouble, are ultimately for the good of the world and to teach humanity important lessons about devotion and humility[1][3].

****The Power of Namasmarana (Chanting God’s Name)****

- Baba narrated a story where Narada asks various beings about the reward of chanting the Lord’s name. Each time, the being attains a higher birth, culminating in a human life as a prince. Baba used this to illustrate that sincere chanting of God’s name (Namasmarana) leads to spiritual evolution and higher states of existence[6].

- He stressed that the transformative power of chanting comes from faith and devotion, not mere repetition[6].

Key Teachings Summarized

- **Ego and God cannot coexist:** Where there is “I,” God is absent; where God is present, there is no “I”[1].

- **True knowledge is self-knowledge:** Mastery of scriptures without self-realization is incomplete[5].

- **Devotion is supreme:** Sincere, ego-free devotion and remembrance of God are the highest spiritual practices, as exemplified by Narada[1][5][6].

- **Narada’s actions are for the good of the world:** Even when misunderstood, his role is to uplift and teach humanity[1].

> “Whatever Narada has said or done, he had done for the good of the world. We generally think that Narada is one who simply creates trouble. This is not correct. Whatever Narada had done, it was for helping the human beings. In this way, he has been teaching people that so long as there is ego, one cannot think of approaching God.”

> — Sri Sathya Sai Baba[1]

Sri Sathya Sai Baba’s teachings on Sage Narada thus emphasize the primacy of devotion, the necessity of transcending ego, and the importance of inner realization over external knowledge or ritual. Narada, in Baba’s view, is a model for spiritual seekers aspiring to unbroken remembrance of the Divine.

Citations:

[1] 5. Narada Was An Immortal Spirit - Sri Sathya Sai Speaks
https://saispeaks.sathyasai.org/discourse/narada-was-immortal-spirit

[2] Study of Narada Bhakti Sutras with Sri Sathya Sai Baba's ... - YouTube
https://www.youtube.com/watch?v=hBZbXWO5sEE

[3] Who is the Greatest? - Sai Sarathi
https://saisarathi.com/swamis-teachings/who-is-the-greatest/

[4] Study of Narada Bhakti Sutras with Sri Sathya Sai Baba's ... - YouTube
https://www.youtube.com/watch?v=HUA1s4DP_XU

[5] 27. Devotion and self-sacrifice - Sri Sathya Sai Speaks
https://saispeaks.sathyasai.org/discourse/devotion-and-self-sacrifice

[6] Trayee Sessions – Part 9 (2): A Story of Sage Narada with Lord Vishnu
https://sathyasaiwithstudents.blogspot.com/2013/05/learn-true-art-of-swimming-part-2.html

[7] Sathya Sai Baba - Discourses at Sai Sruti, Kodaikanal 1996
http://saibaba.ws/teachings/kodaikanal96/ch22.htm

[8] Study of Narada Bhakti Sutras with Sri Sathya Sai Baba's ... - YouTube
https://www.youtube.com/watch?v=6fSspac00C4

[9] My Beloved Swami- Bhagavan Sri Sathya Sai Baba- Teachings ...
https://premaarpan.wordpress.com/category/my-beloved-swami-bhagavan-sri-sathya-sai-baba-teachings-experiences-and-miracles/page/25/

*****

Sai Baba: Narada's role in spreading divine praise across the universe

Sai Baba interprets Narada's role as the cosmic messenger and devotee who spreads divine praise across the universe not just literally, but symbolically. According to Sai Baba, Narada's constant singing of the Lord's name—moving throughout the cosmos with his veena—is a metaphor for the ideal of unceasing remembrance of God. Baba explains that Narada's veena represents the spinal column, the strings are the nerves, and the act of breathing in and out while chanting God's name is the true music of devotion[1].

Sai Baba emphasizes that Narada is not merely an individual but the embodiment of *Sath*, *Chith*, and *Ananda* (existence, consciousness, bliss). Narada's ceaseless chanting of "Narayana, Narayana" across all realms is a symbol of how the divine name and praise should permeate every breath and thought of a true devotee[1]. In this way, Narada's role is to inspire all beings to engage in constant remembrance and praise of the Divine, thereby spreading spiritual wisdom and devotion throughout the universe[1].

Citations:

[1] 5. Narada Was An Immortal Spirit - Sri Sathya Sai Speaks
https://saispeaks.sathyasai.org/discourse/narada-was-immortal-spirit
[2] Sathya Sai - The Eternal Companion (Volume 4, Issue 5, May 2025)
https://www.sathyasai.org/eternal-companion/volume4/issue5
[3] The Revelation - Sai Sarathi https://saisarathi.com/divine-discourses/the-revelation/
[4] Sai baba the saint of shirdi | PDF - SlideShare
https://www.slideshare.net/slideshow/sai-baba-the-saint-of-shirdi-236517903/236517903
[5] Celebrate Narad (Narada) Jayanti in 2025
https://www.rudraksha-ratna.com/articles/narada-jayanti

[6] [PDF] Sathya Sai Speaks, Vol 31 (1998)
https://sathyasai.us/sites/default/files/pages/devotion/discourses/uploads/pdfs/Sathya%20Sai%20Speaks,%20Vol%2031%20(1998).pdf
[7] An essay based on the Divine Discourse delivered on June 19, 1996
http://archive.sssmediacentre.org/journals/vol_12/01JUN14/DISCIPLINE-A-MANDATORY-PREREQUISITE-FOR-DEVOTION.htm
[8] [DOC] SAIBABA OF SHIRDI - A GOD https://www.saibaba.us/texts/agod.doc

****

Sai Baba:Significance of Narada's breath and spinal column

Sai Baba interprets Narada's breath and spinal column as powerful spiritual symbols. He teaches that Narada's veena is not just a musical instrument but represents the spinal column, with the Sushumna nadi (central nerve) as its string and the act of inhaling and exhaling as the music produced by devotion[1][4]. In this view, every breath should be filled with the remembrance of God, just as Narada's life is a continuous song of divine praise.

The spinal column, with its chakras and nadis, is seen as the pathway for spiritual energy (Kundalini) to rise, leading to liberation[2]. Thus, Narada's symbolic music is the spiritual practice of channeling breath and consciousness upward through the spine, culminating in union with the Divine. This interpretation emphasizes that true devotion involves every breath and the entire being, not just external rituals[1][4].

Citations:

[1] Narada - Sai, The Omni-Self
http://www.srisathyasaidigest.com/digest.php?ID=3297&Lang=EN
[2] Meditation - As explained by Bhagwan Sri Sathya Sai Baba
http://saibaba.ws/teachings/meditation/meditation.htm
[3] [PDF] Summer Showers in Brindavan 1991 https://www.sathyasai.org/node/1483
[4] Tell me about Narada - Sri Sathya Sai Sahitya
https://www.ssssahitya.org/search?q=Tell+me+about+Narada
[5] SATYOPANISHAD, VOL. 1, CHAPTER 5 - WWW.SAIWISDOM.COM
https://www.saiwisdom.com/satyopanishad-vol-1-chapter-5.html
[6] [PDF] Sathya Sai Speaks, Vol 24 (1991)
https://sathyasai.us/sites/default/files/pages/devotion/discourses/uploads/pdfs/Sathya%20Sai%20Speaks,%20Vol%2024%20(1991).pdf
[7] [PDF] Sathya Sai Speaks, Vol 5 (1965)
https://sathyasai.us/sites/default/files/pages/devotion/discourses/uploads/pdfs/Sathya%20Sai%20Speaks,%20Vol%205%20(1965).pdf
[8] [PDF] Sri Sathya Sai Speaks, Vol 19 (1986)
https://saispeaks.sathyasai.org/sites/default/files/pages/discourses/uploads/pdfs/Sri%20Sathya%20Sai%20Speaks,%20Vol%2019%20(1986).pdf

****

Ref: srisathyasaidigest.com

Sage Narada

Sage-bard; traveled the world chanting Narayana. Famous for creating disputes, resulting in solutions for the spiritual advancement or victory of the virtuous. Expert in law and author of texts on Dharma. (Glossary for the Vahinis)

In the mythology of Bharat, *Narada* is a sage well known as Triloka *Sanchari* (to constantly travel in the three worlds). *Narada* represents the life principle. The three worlds are *Bhur*, *Bhuvas*, *Suvaha* meaning material energy, life force and latent *Atma Shakti* (spiritual energy). (SSS Vol.26, p. 26)

Narada is generally believed to be confined to a specific human form holding the t*ambura* (a stringed musical instrument) in his hand. This is not correct. The Jiva (individual soul) represents Narada. The spinal cord is his musical instrument. The Sushumna *nadi* (nerve) which runs through the spinal column is the string and inhaling and exhaling of the breath is the *Hari namasmarana* (chanting of the divine name of the Lord Hari). With such a form he moves about chanting 'Govinda', '*Damodara*', '*Narayana*' etc. This was the form given to Narada by Brahma. That is the reason why he is called '*Brahma Manasa Putra*' (The son born to the Lord *Brahma* from out of his heart). The word '*Naramu*' denotes water. It has another meaning Prajnana *Kiranam* (divine rays of constant integrated awareness). Just as all the hill streams finally merge in the sea, the rays of constant integrated awareness merge in *Para Brahma* (Supreme Personality of Godhead). The same is explained in the Vedic

declaration '*Prajnanam Brahma*' (Constant integrated awareness of *Brahman*, verily). (Beacons of Divine Wisdom Part 2, p. 104

(Narada found Vishnu in his virat swarupa form)

'That farmer is a better devotee than you'

Once, Lord Vishnu chided Sage Narada, saying 'That farmer is better than you.' Narada was disturbed at this comment and immediately proceeded to the village in which that farmer lived in order to observe his lifestyle for a few days. The farmer was very poor. He used to pray to God only three times in a day – as soon as he woke up in the morning, at the time of partaking his meal in the afternoon and before going to sleep at night. Sage Narada was surprised how a farmer who prays to God only three times a day could be a better devotee than him. He felt it a matter of insult to him, meted out by Lord *Vishnu* to change His opinion about him. He approached Him and submitted his grievance. He expected Lord *Vishnu* to change His opinion about him. Lord *Vishnu* then put him to a test. He told Narada to place five pots filled with water one over the other on his head and circumambulate His Mandir with even a drop of water spilling over. Narada accordingly, concentrating all his thoughts on the five pots and the water there. He then reported to Lord *Vishnu*, having completed the job entrusted to him successfully. The Lord then enquired 'Narada! Tell me how many times you remembered Me while you were circumambulating My *Mandir*'. Narada was shocked. He had to agree, 'I am sorry? I forgot about it. I did not remember you even once..' Lord *Vishnu* then explained.

'Don't you agree that that farmer is more devoted than you? In spite of bearing the weight of constant thinking about the loss or gain, good and bad and natural calamities in his daily life,

that farmer prays to God thrice in a day. Is he not a greater devotee than you?' (Beacons of Divine Wisdom Part 2, pp. 104-105)

Emperor of the Kingdom of devotion

The entire Universe is filled with love. It is the Embodiment of Lord *Vishnu*. There is nothing in the Universe that does not belong to him. Hence, the fundamental principle is to treat everything in the Universe as an Embodiment of Divinity and experience that truth. Sage Narada followed his path. He prayed, 'Oh! Lord *Narayana*! Whoever had partaken the nectar of your divine name and experienced your divine love is happy and contented. He is experiencing divine bliss. Please therefore grant me that bliss.' Sage Narada was the Emperor of the Kingdom of devotion. He travelled in all the worlds and spread the gospel of devotion, himself experiencing the divine bliss thereby. (Beacons of Divine Wisdom Part 2, p. 106)

Sage Sanatkumar teaches Bhuma vidya to Narada

Sage Sanatkumar teaches Bhuma vidya to Narada

Narada first learnt 64 branches of knowledge. In spite of acquiring so much knowledge, he was constantly immersed in sorrow. He was enquiring into himself what could be the reason for his sorrow and restlessness. He, therefore, went to Sanatkumara for consultation. Sanatkumara explained the position with a clear analysis which went straight into his mind. He first enquired, 'Oh! Narada! What is your qualification?

Narada replied, 'I have learnt all branches of knowledge. There is no discipline in this world, which is not known to me.' Then, Sanatkumara further enquired, 'OK! That is good! Your qualifications are excellent, but, by any chance, did you learn *Atmavidya* ?' Narada replied to this query thus: 'Except for this, I have learnt all other disciplines.' Then Sanatkumara explained, 'The *Prasanthi* (supreme peace) available in Atmavidya is not available in any other branch of knowledge. It is only when you acquire that knowledge, you are deemed to

have mastered all knowledge. What is the use of your knowing everything without knowing what ought to be known?

Sanatkumara explained to Narada that peace was not available anywhere except in the *atma tatwa* in the spiritual field.

Sorrows And Difficulties Are The Testing Ground

Since Man is exposed to raga and dvesha and abhimana and mamakara, he is unable to realise what he is doing and in which condition he is. He thinks he is all in all and there is no greater power than him. Because of this ego, he is losing *atma shakti* (*atmic* power) with half –baked knowledge. He is losing the power of discrimination as to what is nitya and *what is anitya* (the permanent and impermanent). He feels he is doing everything. He feels he is the master of the whole world. But he is not the person who manages the affairs of the world. He has no right to decide the good and bad in the world. Whoever is the creator, protector, master and head of the world, only he has this power. In keeping with the saying '*Lokascha Charaachararascha*', there is only one Lord *(Natha*) for the entire universe. Man has to recognize this truth. He should not expose himself to momentary emotions and anger and become weak. The sorrows and difficulties, weaknesses and losses are all testing grounds for man. It is only during such times, the weaknesses in Man are exposed. In such circumstances, whether you keep up your patience, courage and faith in God or lose them, is a test. It is not enough if you simply pass your examinations in college or university.

Yogi Vemana once exhorted that one should acquire education that led to immortality. What is this type of education? That is *atma Vidya*. *Atma* has neither birth nor death. Every object that has birth, has changed as well. The whole world has a specific form. That which has a form must necessarily undergo change. When you keep the formless Atma-tattva as your goal, you will attain the changeless state. (BhaG, pp. 323-326)

*****

Ref:https://saispeaks.sathyasai.org/

Narada was an Immortal Spirit

Divine discourse by Baba in June 1978 in Brindavan, Bangalore

Iron, when it comes in contact with dust, will gather rust. When it comes in contact with fire, it will get rid of rust. Thus, company with others will result in different consequences which depend on the type of company. This word of Sai is a statement of truth.

Pavitratma Swarupas,

The moving and non-moving contents of creation are of four different categories described as Para, Pasyanti, Madhyama and Vaikari. If we carefully look at the detailed meaning of these types, we find that the first three are unmanifested and are present in a latent form. The fourth aspect which relates to birth, death and the changing features of life and living things in creation, relates to only a quarter of the contents of creation. The other three parts are connected with immortality. While those features connected with immortality really

occupy three parts of the total, yet we give a great deal of importance to whatever relates to our daily life. It is in this context that our ancient rishis have taught us that “Viswam Vishnuhu.” This implies that the entire creation is only a manifestation of Vishnu. Narada was an individual who fully realised this lesson.

Narada’s early life

Narada was the son of a servant woman who was working in a house where the Vedas were being continuously recited. In order to celebrate a certain function, the householder of the house, where Narada’s mother was working, invited a large number of rishis. The occasion was the celebration of the four sacred months during the rainy season; and during this period, all actions and thoughts were to be sacred. During those four months, while the celebrations were going on, Narada was given the task of attending to the needs of the guests in that house. At that time, Narada was six years old. Sitting with the rishis, he was concentrating with a single-minded devotion on the Vedas that were being recited. He was accepting the orders of the rishis without any question and putting them into practice. He used to eat the food that was left by them on their plates, accepting it as prasad. Once in a way, the mother used to look at him and feel sorry for him and the manner in which he was gathering his food every day. After the four-months celebrations were completed, the rishis were preparing to depart for their own homes. Narada was not willing to stay behind and desired to go with them. However, as Narada was still very young and was looked after affectionately by his mother, they did not think it right to take him along with them but instead they taught him various sacred aspects of the Lord.

Initiated into sacred mantra by Rishis

They taught him a twelve-lettered mantra namely, **“Om namo bhagavate vasudevaya, om namo bhagavate pradyumnaya, om namo bhagavate aniruddhaya, om namo bhagavate sankarshanaya”** which the six-year-old Narada was reciting with concentration.

They also taught him that the entire creation was indeed transient and was only an image, in that it was the projection of Lord Vishnu. They also advised him that desires are bondages. Just as wanting to get something is a desire, wanting to get rid of something is also a desire. The ego relating to the concept of “I” is as much an ego as feeling the absence of “I.” Where there is a feeling of “I,” God cannot exist and where God is present, a feeling of “I” cannot be talked of. These two are mutually contradictory and exclusive words. They taught Narada that he should not allow any confusing thoughts to arise in him but that he should develop the thought only of divinity and nothing else. From that day, Narada was concentrating on the thought of God and deriving happiness.

Death of his mother and the lesson learnt

While he was carrying on his life in this manner, one day when his mother went to a cowshed in the twilight early morning hours, she was bitten by a dark cobra and she died instantly. Narada was present and saw with his own eyes the struggle that his mother had to go through at the time of her death. This was the first test for Narada. He looked upon the event as one of the leelas of the Lord and did not feel dejected at the death of his mother. He pretended as if he was happy. The owner of the house came and asked him why he was happy. To this Narada said, “All these days my mother was constantly thinking and worrying

about me, and I am happy that this has now come to an end and that there would no longer be this attachment." He was thus happy because the mother will no longer have the problem of worrying about him, and she will no longer suffer because of this attachment. If the mother was alive, she would be concerned and agitated about Narada. Narada was happy that this link was broken.

Narada's journey to North

The very next day, Narada left for a long northern sojourn and was travelling through thick and fearsome forests. He was constantly hearing the roar of wild animals, and at that time he was only seven years old. At all times and at all places, he was chanting the name of Hari. He was not giving any thought to his food or his rest. He was only asking himself when the day, on which he could have the vision of the Lord, would come. His body was growing weak. His skin was growing rough and tough. His voice became weak; and in that condition, he heard some kind of a heavenly voice addressing him the question, "For what purpose are you struggling like this? Are you wanting to see me?" It further went on to say, "Those who want to have a vision of me must give up all desires. The desire to have my vision may be a sacred desire, but to travel in such places for securing my vision is a desire that should not be there. Further, you are struggling with the desire that you should have the Lord's vision. So long as you have this ego of "I," you will not have the vision of the Lord.

Whole world is the abode of Vishnu

There is the sacred saying that the whole world is the abode of Vishnu. You are forgetting this truth. You do not have to travel long distances to have divine vision. You have not yet completely cleansed your mind." Narada quickly understood that he was taking a path which was the wrong one and felt that he should take the correct path. Although he was quite young, his knowledge at that time was quite profound. God will never look at things like age, scholarship, richness or sex or community. He will only recognise the agitation of and the depth of yearning in the mind. In our epics, the stories of several great people have been told, and those stories amply bear out this truth. To what reputed family did Valmiki belong? In what well-known village was Narada born? What was the wealth that Kuchela had? What was the age of Dhruva? What was the age of Sabari? What was the discriminating power that Vidura had? What was the knowledge that Hanuman had? When we look at these instances, we will come to the conclusion that age, wealth, sex, reputation and strength are not the determining features for securing the grace of the Lord.

After listening to the divine voice, Narada went and sat under a tree. Soham, which is giving out and taking in of the breath, is an aspect of God. Although Narada had no complete knowledge of the Vedas, he regarded the taking in of breath as the aspect of Sama Veda and the giving out of breath as that of Rig Veda. In this manner, while he was practising what was prescribed in the Vedas, he came to the end of his life. The breathing stopped and he joined the eternal. Narada then acquired a new life form.

New form of Narada

Our Puranas tell us that Narada uses a tambura and moves about in the universe singing the glory of the Lord. This is only symbolic; and we should regard Narada as taking the spinal column as representing his veena, the nerves or the nadis as strings of this veena and

the breathing in and breathing out of the Hari Nama Smarana, and the new form of Narada is pictured as continuously uttering the names of Govinda and Narayana and moving all over the space. Narada does not signify an ordinary human form. We should regard the continuous breathing in and breathing out of our life system as the celestial form of Narada. The word Nara means water and it connotes Prajnana. As the entire water of a river goes and merges in the sea, all the rays of prajnana, that emanate from Narada, go and merge in the ultimate form of Brahman. Prajnana comes from Brahman and since these rays merge into Brahman, it has been said “Prajnanam Brahma” in the Maha Vakya. Narada was establishing the truth that this aspect of Brahman should always be present in our spinal column in the form of Omkara. This is the natural sound and is not something that you get by producing an artificial sound.

Narada is eternal

We should regard Narada as one who is eternal and present at all times, producing celestial music. In each Kalpa, a Yuga called the Dwapara Yuga comes again and again. The other three Yugas, Treta Yuga, Krita Yuga and Kali Yuga also come again and again in a cyclic manner. We should not regard Bhagavatha as something that happened in the Dwapara Yuga which has just gone by. Vyasa should not be interpreted as just one individual who existed in one Dwapara Yuga. Any individual who can explain in detail the significance of the Bhagavatha should indeed be regarded as a Vyasa; and in every Kalpa, at the end of the Dwapara Yuga there will be a Vyasa. The story of Bhagavatha must be regarded as having happened in the very first Kalpa and in the first Dwapara Yuga. This has been taught by Brahma to Narada and then by Narada to Vyasa. In that manner, in each Kalpa and in each Dwapara Yuga, the incidents have been coordinated and preached. It is not right to think that Bhagavatha is something that happened in a particular Yuga about five thousand years ago. Similarly Krishna is not someone who was existing in the Dwapara Yuga that has just gone by. In the Maha Yuga, Treta Yuga and in all other Yugas too, the aspects of Krishna existed. Indeed, that individual who can satisfy your yearning pertaining to the divine can be called Krishna. Such a view of Krishna leads us to the concept which will remove the darkness in our minds and brings enlightenment. The word Krishna can be elaborated by saying, Krushi tee iti Krishnaha. He will plough the field of our heart and sow good seeds in the form of good thoughts. You can also think of an aspect of Krishna as the one which gives you happiness. Thus, karsha tee iti Krishnaha, krushi tee iti Krishnaha, kusha tee iti Krishnaha are three different aspects of Krishna. These are three different forms of Sath, Chith, and Ananda and these are present in all the Yugas. Because of our approach being generally very narrow, we are thinking in a narrow manner that Krishna is an individual and that he was the son of Devaki and Vasudeva. Similarly, it is not necessary to think that Rama belongs to the Treta Yuga alone and that he is the son of Dasaratha and Kausalya. Our Puranas have taught us that what gives us Rama or attraction and bliss is the aspect of Rama. We should not think that the Avatar of Rama or of Krishna are confined to the Dwapara Yuga or the Treta Yuga. They always come to all the Yugas and help humanity.

In each Kalpa, Yugas and Avatars repeat

After this Kali Yuga, there will be another Maha Yuga; and the Dwapara Yuga and Treta Yuga will repeat themselves, and the aspects of Rama and Krishna will come again. This is the manner in which events and situations will come in a cyclical form. If we have Tuesday

which comes to us today, the same Tuesday will again come on the eighth day from now. It is not right to think that that is a different or a new Tuesday. The same Tuesday is coming again. What we call the rainy season now, will come again after a year. It is not an entirely different season. The same season is coming again. When we talk about today as the time of Vasanta, it will come again after some time, and all these aspects repeat themselves after some time.

Make proper use of your youth

However, the youth of a man that has gone by and the water that has flown down a river cannot come back again. It is, therefore, important that we make an effort to make use of our youth in the proper way. You should make good use of the opportunity that has come your way. Narada is the form of Sath, Chit and Ananda; and by thinking of the sacred aspects of Bhagavatha, as told by Narada, we can get peace of mind. The three aspects of Brahma, Vishnu and Maheshwara are merged together in this sacred Bhagavatha, and we must make an effort to understand this. Whatever Narada has said or done, he has done for the good of the world. We generally think that Narada is one who simply creates trouble. This is not correct. Whatever Narada had done, it was for helping the human beings. In this way, he has been teaching people that so long as there is ego, one cannot think of approaching God. There are several sacred incidents in Bhagavatha and the most important one is Droupadi's equal-mindedness. There are other aspects too, like Kunthi's adoration of the Lord, Bhishma's sacred teaching, etc., and we will discuss such sacred aspects from tomorrow.

*****

Ref: https://saisarathi.com

Who is the greatest?

October 1, 2017

Heartfelt devotion is key to reaching God, says Bhagavan Baba in this discourse.

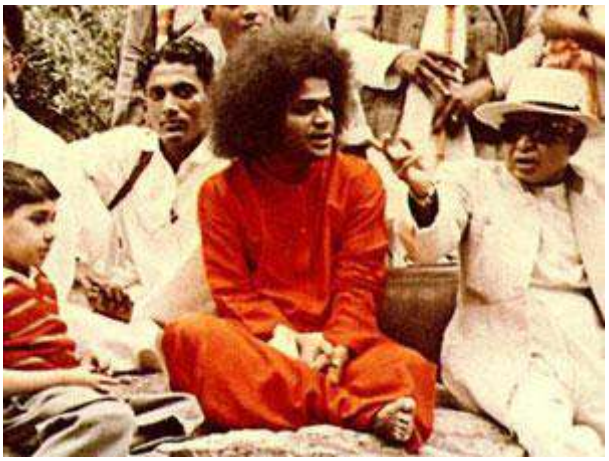
During a visit to Ooty [in S. India] in April 1984, Bhagavan related the following story about Sage Narada's encounter with Lord Narayana [a form of Vishnu] to a small group of devotees accompanying him.

On one occasion, Narada went to Lord [Narayana]. In the course of their conversation, Narayana asked Narada, "You are moving around the three worlds; what news do you have for Me from your wanderings? Have you seen anything great in my creation?" "What is greater than You in the world?" asked Narada. "I am asking you about my creation, and not about myself," said Narayana.

Narada said, "I do not understand the question." "There are the *panchabhutas* (five basic elements). Which is the greatest among them?" Narayana asked. Narada said, "The earth is the biggest." Narayana said, "Three-fourths of earth is occupied by water."

Narada agreed that water is greater than the earth. But Narayana observed, "All the oceans were drunk by the sage Agastya in one gulp. Therefore, who is greater, water or Agastya?" Narada agreed that Agastya was greater. Narayana continued, "Agastya remains as a star in

the sky. In the vast firmament, Agastya is twinkling merely as a small star; is not the firmament greater than the star?" Narada agreed that the firmament is greater than Agastya. Then Narayana said, "In my *Avatar* (incarnation) as Vamana, I covered the entire earth and sky with one foot of mine. So, what is greater, the firmament or my foot? Narada replied, "Your foot."



Lord's devotees are greater than the Lord

"If my foot itself is so great, am I not greater than my foot?" Narayana asked. Narada agreed. Then Narayana said, "Although I am great, I am confined in the hearts of my devotees. So the devotees are greater than Me. Hence, wherever my devotees sing my name, I am there."

Therefore, everyone must cultivate a broad mind, and a large-hearted outlook. Broad mindedness is expansion; narrow-mindedness is contraction. Devotees should also cultivate broad mindedness. It is to broaden the heart that the name of the Lord should be chanted. Instead of singing by oneself, when devotees sing in groups, a sense of unity develops. By all people singing in unison and all hands clapping together, all hearts become one. This unity is proclaimed by the *Vedas* by describing the different organs of the Lord as the source of the power in the different organs of a human being.

(On another evening at Ooty, Bhagavan expounds on how devotional songs should be sung).

Narada once asked Lord Narayana what His permanent address was. Narayana replied, "Wherever my *bhakta* (devotee) sings my name, I am present there." Then Narada asked, "There are innumerable places where the devotees sing your name; how can you be present in all those places at the same time?" (Bhagavan explained that it was not any kind of singing that appealed to the Lord). While singing, there are some who indulge in gymnastics, devoid of genuine devotional feeling. When songs are sung in such a manner, how can the Lord be present there? (Bhagavan illustrated it by reciting the musical notation sa, re, ga).

Devotional singing that attracts the Lord

Where the singers merely emphasize the *raga* and *tala* (tune and rhythm), He [God] will not be present. It is only when the song is melodious combining *raga*, *tala* and *bhava* (the tune, the rhythm, and the feeling) will He be present. The singing must be filled with feeling. The Lord is moved only by the feeling that is expressed and not by musical talent as such. It does not matter if the *raga* and *tala* are not perfect; those appeal only at the worldly level. The Lord loves only the sincerity of feeling.

There was a great musician in Akbar's (a Mogul Emperor of India) Court known as Tansen. He used to sing night and day, and the music was mellifluous. It was perfect music but there was no deep feeling in his singing.

One day Akbar and Tansen were going around the city. Akbar found an old man singing to himself, songs in praise of God. Akbar stopped his chariot, and as he listened to the song of the devotee, tears started flowing from his eyes. His heart was deeply moved. He went some distance and told Tansen, "You have been singing for a long time before me and I have always found your music very sweet to the ears but it has never moved my heart, but the music of this devotee has melted my heart. I wish to know the difference between your singing and the singing of this devotee!" Tansen replied, "*Maharaja* [king]! I have been singing to please you, but this devotee is singing to please God; that is the difference."

So something that is sung to please a man cannot move the heart. Only that which is addressed to God can have that effect. What pleases the Lord alone can change the mind of man. Both the devotee and the great musician Tansen were singing well, but only the song filled with devotional feeling could appeal to God.

Source: *Sathya Sai Speaks,* Vol. 17

****

Ref: https://saispeaks.sathyasai.org

Devotion and Self Sacrifice

Excerpts from the Divine discourse by Sri sathya Sai Baba on September 3, 1990 in Prasanthi Nilayam

The world has had many great souls who sacrificed their lives for Truth; Even now there are many who have given their lives for the good of others, There are many who have not desired worldly pleasures even in their dreams; But there are few who seek to know why this body has been given. It has been given so that man may realise his true Self.

Heaven does not exist in some realm of the gods.

It is in the world of human beings. With good qualities if one conducts himself righteously

Why seek heaven? This itself will be Heaven.

EMBODIMENTS of Divine Love!

Narada, who had mastered the sixty-four sciences and arts, could not secure the supreme bliss that comes from peace of mind. Troubled by this Asanthi (lack of peace) Narada approached the sage Sanatkumara and asked him what was the cause of his condition. Sanatkumara asked Narada what his accomplishments were. Narada told the sage that he was proficient in all the Vedas and Vedantas and had mastered the sixty-four different sciences including the training of elephants and the rearing of cows. Laughing within himself, Sanatkumara asked: “Are these your only accomplishments? Oh Narada, without knowing who you are, what is the use of knowing all other things?"

Narada, Brahma's mind-born son

Narada was no ordinary person. In his incarnation as Vamana, the dwarfish young Brahmin lad, Vishnu, came to the Emperor Bali and asked from him the gift of three feet of land as measured by His feet. Bali agreed to make the gift. Vishnu (assuming His cosmic form) covered the whole earth by one step and the entire sky by another step. When Brahma recognised the sacred and puissant form assumed by Lord Vishnu, he wished to wash the feet of the Lord. To wash the foot of the Lord which was high up in the sky, a great amount of water was needed. To get that water, Brahma resolved in his mind how to go about it. At that very moment an individual appeared on the earth. Because he was the result of a thought in Brahma's mind, he is known as "Brahma-manasa putra" (Brahma's mind-born son). He had come to provide water. **Because he brought water, he got the name "Narada" (the one who provided water).**

Narada was thus born during the time of Emperor Bali. Despite the fact that he was the mindborn son of Brahma himself, he had no peace of mind.

The reason for mankind's loss of peace

What was the cause of Narada's loss of peace? Narada used ceaselessly to chant the name of Vishnu. He had no worldly desires of any kind. Brahma, who had created Narada for the purpose of propagation of devotion in the world and promoting good qualities among mankind, urged) Narada to get married. Narada asked: “I am perpetually in a state of bliss chanting the name of Hari. What need is there for me to get into this bondage? Revered father! I am ready to carry out any of your injunctions but I cannot agree to get involved in the bondage of family life." How is it possible for Brahma to attain the status of Pithamaha (grandfather) if the son refused to obey the father's command and agree to marriage? The human predicament is similar to this situation. **Men claim that God is everything for them but they are not ready to abide by God's injunctions.** And that accounts for their lack of peace. For a man who is immersed in worldly life, the chanting of God's name is undoubtedly a good medicine. But along with the medicine he has to adhere to Pathyam (the prescribed diet regulations). God's injunctions are the diet rules. Today's man, if he takes the medicine, he ignores the diet regulations. If he adheres to the prescribed diet, he ignores the medicine. And that is why man is afflicted with the disease of peacelessness. In this context, God is the medicine and God's command is the prescribed diet. Devotion to God without observing the Divine injunctions destroys peace of mind. If Narada, despite his chanting of the Lord's name, suffered from lack of peace, it was because of a curse pronounced by Brahma. **Brahma declared: "As you are not obeying my command, I declare that**

henceforth you shall have no peace." Sanatkumara, therefore, advised Narada: "As long as you have not known who you really are, you cannot get real peace, despite all your scholarship and all your pious actions."

"Know your true Self"

Man embarks on various kinds of sadhanas to achieve Mukti (liberation). Seeking liberation, even if man worships three crores of gods He will not get it as long as he does not know who he is. When man destroys his ego and sense of I-ness, what need is there for Liberation? He becomes liberation itself **Sanatkumara told Narada: "**All the scriptures you study will enable you to earn a livelihood, but will not confer peace or liberation. They may secure for you name and fame, power and pelf, but not Mukti (liberation)." In this connection, Bhagavan sang the opening stanza of "Bhaja Govindam. " Worship of Govinda is the only way to save one's self at the time of death, when verbal scholarship will be of no avail.

Develop thripti and spirit of thyaga

Men today have lost mental peace, though they have progressed in many fields. How can there be any happiness without peace? **Today there is no limit to human desires**. For the disease of insatiable desires, the remedy is thripti (contentment). Without contentment man can have no happiness. **Along with contentment the spirit of thyaga (sacrifice) has to be developed.** What we are witnessing today is a limitless growth of wants without any concern for reducing them. This growth of desires was described by Adi Sankara as "trishna" (thirst). Drinking water quenches thirst for a time, but the thirst arises again. Likewise as long as life lasts, the thirst (for material pleasures) lasts, though it may be quenched from time to time. This thirst is a strong kind of fetter. Therefore, Sankara declared: "The desire for more and more wealth is dangerous. Cultivate the good sense to give up your desires. Wealth is the result of past deeds. Therefore be content with what you have." (Swami recited a Telugu poem). The Vedas have taught that immortality can be attained only through sacrifice and not through rituals, progeny or wealth.

Emperor Bali and Sukracharya

Although his preceptor Sukracharya appealed to Bali repeatedly not to make the promised gift of land to Vamana, the Emperor declared he was determined to make the gift. Sukracharya upbraided Bali: "The young Brahmin is no ordinary person. He is Lord Narayana Himself. You have ventured to offer a gift to him. What an ignoramus you are! How foolish of you!" Rejoicing at the guru's rebuke, Emperor Bali said: "Guruji/The seeker of the gift is Lord Narayana. When the hand that blesses the universe, the hand that holds out the promise of freedom from fear to everyone, the hand that bears the Sri Chakra in its palm, is stretched out towards me with the Dehi (appeal) for a gift, what greater good fortune can I have? The hand that seeks is underneath and my hand, that of the giver, is above it. How fortunate I am! When I am blessed in this fashion, you are coming in my way by your plea. I am not prepared to obey you." Saying this, Emperor Bali went ahead with the gift. Which man can have such a sacred and precious opportunity? Bali offered himself as gift. He did not give any material gifts. He gave himself completely. This is true Arpitham (offering to the Divine). By this offering, Vishnu and Emperor Bali became one.

Sacrifice - true and false

Samartha Ramdas and Saint Tulsidas have declared that whoever comes in the way, whether he is the preceptor, father, mother, or anybody else, when a sacred offering is to be made to God, he should not be obeyed come what may. While making the offering, Emperor Bali said: "Oh Lord! I am offering to you the heart which you gave to me. I offer to you all my wealth, my kith and kin and everything else. Protect me, who has surrendered to you.

It is because such supremely self-sacrificing, great men have existed in Bharat from times immemorial, that Bharat has shone as a Thyaga Bhoomi (the land of Sacrifice), Yoga Bhoomi (the land of Yoga) and Karma Bhoomi (the land of sacred deeds). Those great souls totally ignored those who came in the way of their acts of sacrifice.

Examples of Mira and Karna

After her marriage with Rana Kumarabhoja, Mira was given many facilities by the Rana for her worship of Krishna. Unfortunately, the Rana was killed in battle when Babar invaded his kingdom. Mira was left helpless. Her brother-in-law, Rathnasimha, ascended the throne. He harassed Mira in many ways. He hid snakes in the clothes sent to her. He mixed poison in the milk or water given to her. The people, incensed at the cruelties inflicted on Mira, rose against Rathnasimha and killed him. His younger brother, Vikramsimha, succeeded to the throne. He placed every conceivable obstacle in the way of Mira visiting her Krishna mandir. She was denied all help.

In this situation, Mira sent a long letter to Tulsidas. She asked: "What is my duty? In my present plight, should I leave my home? Should I safeguard the reputation of my family, or merge in my Lord who is the breath of my life?" Tulasidas sent her the following reply: "Mira! whoever comes between the devotee and God - whether he is the father, the mother, friend, husband or wife, or guru - should be given up. God is the eternal protector before birth and after death. To realise the eternal and ever-present Lord, one should be prepared to ignore the objections of transient persons." Thereupon, Mira decided to give up everything and went forth, singing bhajans all the way to Dwarka (the abode of the Lord). Many heroic men and women have been born in Bharat in the past who have been prepared, for the sake of God, to give up father, mother, husband, wife, or all their possessions. Take the example of Karna. He was one who had been blessed by the Sun-God. Even as Bali went ahead with his gift to Vamana despite the strong plea of his preceptor, Sukracharya, Karna discarded the warnings of the Sun-God and parted with his ear ornaments and his armour (to Indra). Even ordinary people in Bharat are filled with the spirit of sacrifice. Here is the example of Tanaji. All was set for his wedding. He was seated on the ceremonial seat. News came that invaders had entered the country. He got up in his sacred yellow wedding dress. He went straight to the battlefield, vanquished the enemy and lost his life in the battle. It is only when the life of Bali is seen from the perspective of sacrifice for the Lord that its full meaning will be apparent. It should not be regarded simply as an instance of a gift being made to Vishnu when He came in the form of Vamana.

Welcome tests as aids to advancement

Hiranyakasipu was the avowed enemy of Hari. His son Prahlada was a devotee of Hari. Prahlada's son Virochana was a wicked person. Bali was the son of Virochana. Bali was the very reverse of his father. Prahlada and Bali were great devotees of the Lord. It is such devotees who have to face severe ordeals. Emperor Bali was prepared to make any sacrifice to attain God. He was a lover of his subjects. During his reign, the people experienced no hardships. Bali considered the welfare of his subjects as his own realm. Kerala was a land of prosperity, flowing with milk and honey. Even today Kerala is endowed with Nature's bounty. But unfortunately, forgetting the legacy of the ancient sages and rulers, people have gone astray in later times.

You cannot sit back, and expect the Incarnation to bring Peace and Joy into you. The incarnation comes to warn, to guide, to awaken, to lay down the path, and shed the light of Love on it. But, man has to listen, learn and obey with hope and faith.

– Sri Sathya Sai Baba

****

Ref: sathyasaiwithstudents.blogspot.com

A Story of Sage Narada with Lord Vishnu

April 24, 2001

Once Sage Narada went to meet Lord Narayana. Narayana asked him ...

Narayana: Are you fine, Narada?

Narada: I am fine and am traveling as usual, to all the three worlds.

Narayana: With what thought do you travel?

Narada: Lord, only yours. I keep chanting Narayana, Narayana. But lord, I don't understand, what is the reward of chanting your name.

Narayana: Oh Narada! You do Namasmarana, but you don't know its taste. Go and ask that crow sitting on that tree.

Narada went to the crow and asked, "What is the reward of chanting the name of Narayana?" Hearing this the crow fell dead. Narada went to Narayana and told,

Narada: I asked the crow. It immediately fell dead. Is this the reward?

Narayana: To find the truth one must use one's time well. Narada, go to the poor brahmin's house. There in a cage, is a beautiful parrot. It has a green body and a red beak, 'Just like our boys wear white and white'. Go and ask it.

Narada went to the parrot and asked, "What is the reward of chanting the name of Narayana?" Hearing this the parrot immediately fell down and died. Narada went to Narayana.

Narada: I asked the parrot. It immediately fell down and died. Is this the reward?

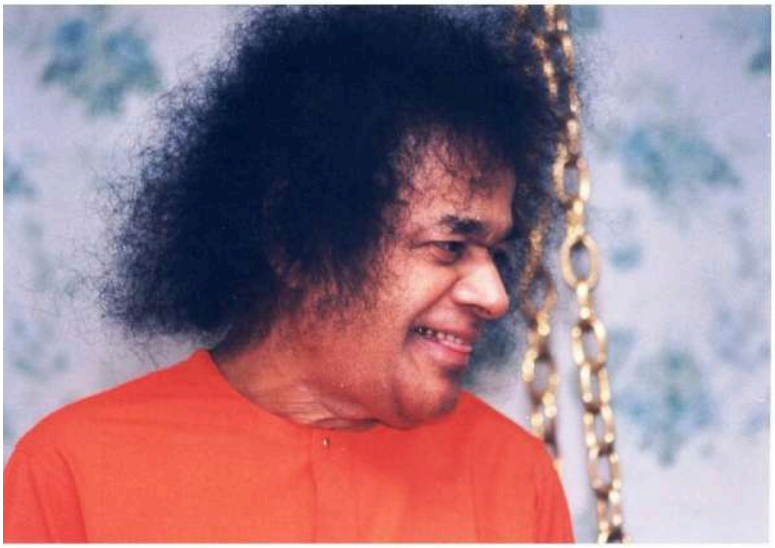
Narayana: One must be determined until one knows the truth. Go to the Brahmin's home. A calf has been born only yesterday. Go and ask it.

Narada went to the calf and asked, "What is the reward of chanting the name of Narayana?" The calf raised its head, saw Narada and fell dead. Narada went to Narayana again.

Narada: I will not leave until I learn the truth. Oh lord! Is this the reward?

Narayana: Don't be haste. Haste makes waste. Waste makes worry. So do not be in a hurry. Be patient. A son has been born to the king of this land just yesterday. The king is very happy. Go and ask the child.

Narada was afraid. He thought, "If the child also dies, the soldiers will arrest me. I will also die. Is this the reward".



Narayana: Don't be hasty. Go and ask the child.

Narada went to the king. The child was brought on a golden plate. Narada asked the king, "Oh king! Can I ask the child a question?" The king agreed.

Narada: What is the reward of chanting the name of Narayana?" Hearing this the child prince spoke.

Prince: Narada, is this all you have learnt? You chant the Lord's name 24 hours, but don't know its taste. First I was a crow. You came and asked me what is the reward of chanting Narayana's name. Hearing that, my life got fulfilled. I gave up my life. Next, I was born as a parrot. Where is a crow and where is a parrot? A parrot is nourished in a cage. You again came and asked me the same question. Next, I was born as a calf. This is an even better life. Bharatiyas worship cows. I heard the Lord's name and died. Now I am born as a prince. Where is a crow, parrot, calf and where is a prince? By chanting God's name, we go to higher states. I have now become a prince. This is my fortune. This is the reward of chanting Narayana's name.

Swami : But our boys here keep asking what is the reward of chanting Sai Ram! This is because you don't have faith and devotion. Therefore you don't get any reward. You keep passing and failing. You just follow the March-September-March cycle. If you have faith, love, and devotion you can reach higher states in life.

Hearing the name of Narayana, the crow became a parrot, calf, and finally a prince. It got a human life. See the difference in the lives it got. If hearing the Lord's name has so much power, what about the power of uttering the Lord's name? Therefore Namasmarana has great power.

Swami : Is the story good?

Students : Very nice, Swami.

*****

Ref: ramakrishnavivekananda.info

Narada Bhakti Sutras

NARADA-BHAKTI-SUTRAS

(*A free translation dictated by Swamiji in America*)

CHAPTER I

1. Bhakti is intense love for God.

2. It is the nectar of love;

3. Getting which man becomes perfect, immortal, and satisfied for ever;

4. Getting which man desires no more, does not become jealous of anything, does not take pleasure in vanities:

5. Knowing which man becomes filled with spirituality, becomes calm, and finds pleasure only in God.

6. It cannot be used to fill any desire, itself being the check to all desires.

7. Sannyâsa is giving up both the popular and the scriptural forms of worship.

8. The Bhakti-Sannyasin is the one whose whole soul goes unto God, and whatever militates against love to God, he rejects.

9. Giving up all other refuge, he takes refuge in God.

10. Scriptures are to be followed as long as one's life has not become firm;

11. Or else there is danger of doing evil in the name of liberty.

12. When love becomes established, even social forms are given up, except those which are necessary for the preservation of life.

13. There have been many definitions of love, but Nârada gives these as the signs of love: When all thoughts, all words, and all deeds are given up unto the Lord, and the least forgetfulness of God makes one intensely miserable, then *love has begun*.

14. As the Gopis had it —

15. Because, although worshipping God as their lover, they never forgot his God-nature;

16. Otherwise they would have committed the sin of unchastity.

17. This is the highest form of love, because there is no desire of reciprocity, which desire is in all human love.

CHAPTER II

1. Bhakti is greater than Karma, greater than Jnâna, greater than Yoga (Râja-Yoga), because Bhakti itself is its result, because Bhakti is both the means and the end (fruit).

2. As a man cannot satisfy his hunger by simple knowledge or sight of food, so a man cannot be satisfied by the knowledge or even the perception of God until love comes; therefore love is the highest.

CHAPTER III

1. These, however, the Masters have said about Bhakti:

2. One who wants this Bhakti must give up sense enjoyments and even the company of people.

3. Day and night he must think about Bhakti and nothing else.

4. (He must) go where they sing or talk of God.

5. The principal cause of Bhakti is the mercy of a great (or free) soul.

6. Meeting with a great soul is hard to obtain, and never fails to save the soul.

7. Through the mercy of God we get such Gurus.

8. There is no difference between Him and His (own) ones.

9. Seek, therefore, for this.

10. Evil company is always to be shunned;

11. Because it leads to lust and anger, illusion, forgetfulness of the goal, destruction of the will (lack of perseverance), and destruction of everything.

12. These disturbances may at first be like ripples, but evil company at last makes them like the sea.

13. He gets across Maya who gives up all attachment, serves the great ones, lives alone, cuts the bondages of this world, goes beyond the qualities of nature, and depends upon the Lord for even his living.

14. He who gives up the fruits of work, he who gives up all work and the dualism of joy and misery, who gives up even the scriptures, gets that unbroken love for God;

15. He crosses this river and helps others to cross it.

CHAPTER IV

1. The nature of love is inexpressible.

2. As the dumb man cannot express what he tastes, but his actions betray his feelings, so man cannot express this love in words, but his actions betray it.

3. In some rare persons it is expressed.

4. Beyond all qualities, all desires, ever increasing, unbroken, the finest perception is love.

5. When a men gets this love, he sees love everywhere he hears love everywhere, he talks love everywhere, he thinks love everywhere.

6. According to the qualities or conditions, this love manifests itself differently.

7. The qualities are: Tamas (dullness, heaviness), Rajas (restlessness, activity), Sattva (serenity, purity); and the conditions are: Ârta (afflicted), Arthârthi (wanting something), Jijnâsu (searching truth), Jnâni, (knower).

8. Of these the latter are higher than the preceding ones.

9. Bhakti is the easiest way of worship.

10. It is its own proof and does not require any other.

11. Its nature is peace and perfect bliss.

12. Bhakti never seeks to injure anyone or anything not even the popular modes of worship.

13. Conversation about lust, or doubt of God or about one's enemies must not be listened to.

14. Egotism, pride, etc. must be given up.

15. If those passions cannot be controlled, place them upon God, and place all your actions on Him.

16. Merging the trinity of Love, Lover, and Beloved, worship God as His eternal servant, His eternal bride — thus love is to be made unto God.

CHAPTER V

1. That love is highest which is concentrated upon God.

2. When such speak of God, their voices stick in their throats, they cry and weep; and it is they who give holy places their holiness; they make good works, good books better, because they are permeated with God.

3. When a man loves God so much, his forefathers rejoice, the gods dance, and the earth gets a Master!

4. To such lovers there is no difference of caste, sex, knowledge, form, birth, or wealth;

5. Because they are all God's.

6. Arguments are to be avoided;

7. Because there is no end to them, and they lead to no satisfactory result.

8. Read books treating of this love, and do deeds which increase it.

9. Giving up all desires of pleasure and pain, gain and loss, worship God day and night. Not a moment is to be spent in vain.

10. Ahimsâ (non-killing), truthfulness, purity, mercy, and godliness are always to be kept.

11. Giving up all other thoughts, the whole mind should day and night worship God. Thus being worshipped day and night, He reveals Himself and makes His worshippers feel Him.

12. In past, present, and future, *Love is greatest*!

Thus following the ancient sages, we have dared to preach the doctrine of *Love*, without fearing the jeers of the world.

****

Ref YouTube Videos

Narada Muni: https://youtu.be/BRLqDqHmTDw?si=lqmY6wo7P4BnGooS

Maharshi Narada:

https://www.youtube.com/live/L42osuAIC7g?si=abc0U3o-0apWdcSQ

Narada Maharshi - unknown facts:

https://youtu.be/h-Eb2QDHQEk?si=t2WWwmlDqXRcq6ZD

Narada Maharshi - facts:

https://youtu.be/RjG9lTXfpYg?si=j4H9WGVR73p-VQQw

Story of Narada Maharshi:

https://youtu.be/mV3h5AVb9-g?si=NNzklu7TATNsQTTy

Narada Parivrajaka Upanishad (1 hr 3 min):

https://youtu.be/cbW1AQRP6HM?si=ILDERrozNO4_Xr6w

Namasmarana-best Kaliyuga Sadhana-by Aravinda Subrahmanya (1 hr 13 min):

https://youtu.be/TzwgxhrAgHQ?si=oxf9tQt_K4KrLEjT

******

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विऽद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**